

NOTES ON THE
BASHGALI (KAFIR) LANGUAGE

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COMPILED BY

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SYSTEM OF TRANSLITERATION ADOPTED.

A.—PERSIAN OR HINDŪSTĀNĪ LETTERS.

ا	a	د	d	ش	<u>sh</u>	ل	l
ب	b	ذ	ḏ	غ	<u>gh</u>	م	m
پ	p	ر	r	ف	f	ن	n
ت	t	ڑ	ṛ	ک	k	و	w
ث	ṭ	ز	z	گ	g	ه	h
ج	j	ژ	<u>zh</u>			ی	y, etc.
چ	ch	س	s				
خ	<u>kh</u>						

B.—VOWEL SOUNDS.

- a as in America.
- ā „ „ father.
- â „ „ fall.
- e „ „ French *était*.
- ē „ „ mate.
- i „ „ pin.
- ī „ „ pique.
- u „ „ bull.
- ū „ „ the oo in fool.
- o „ „ first o in promote.
- ō „ „ second o in promote.

If a vowel is nasalised, as in the Hindūstānī word for “in,” or the French word “bon,” the sign ~ is placed over the nasalised vowel.

In quotations from different authors, their system of transliteration has not generally been changed.

Where a consonant is doubled it is pronounced with greater force.

PREFACE.

AT the latter end of my two years' duty in Chitrāl, in March 1898, I prepared, during the short periods of leisure at my disposal, a vocabulary of 1,744 sentences from English into the Bashgali Kāfir dialect and portions of a short grammar, with the aid of two of the most intelligent Kāfirs of Kāmdēsh and the Bashgal Valley who could be obtained, *viz.*, Shēr Malik and Gul Mir (a man with at least one alias), both of whom are well known to Sir George Robertson.

The services of Taman Khān, an intelligent Chitrālī, were secured to assist in these translations. No *bonā fide* Kāfir, conversant with either Urdū, Persian or Pushto, or in fact any language except his own and a little Chitrālī, was available. Both the Kāfirs employed knew a few words of, but could not converse at all readily in, Urdū, and had a very useful knowledge of Chitrālī. Taman Khān understood Urdū and Persian well.

Before commencing this task I had studied the Khowār or language of Chitrāl. As the Kāfirs mix more freely with Chitrālīs than with any other race, those residing in the eastern portion of Kāfiristān pick up a certain amount of the Chitrālī language, and several of their idioms—(in the Bashgali dialect at all events)—are identical with those of the Chitrālī or Khowār. Every one of the sentences now published [except 12 taken from other sources marked (¶)] was taken down by me personally: some were frequently gone over, on successive days, to insure as much accuracy as possible.

The Kāfir dialects are not written. There are no Kāfir books, and it is generally said there are no rock inscriptions in the country which would help to throw any light on the origin of the language. It would be interesting to find the rock inscription, ordered to be set up by the Emperor Timūr, referred to in Appendix I, if it is in existence.* Sir George Robertson (1896) and Dr. Wolff (1861) mention a rumour that some rock inscriptions exist in the country, and Colonel Gardner states he saw some about 1826 A.D. The popular Kāfir sentiment regarding writing and reading will be found recorded in sentence No. 1129. The Kāfirs, however, have a legend that, at one period of their race, they practised reading and writing.

It seems desirable that the language, as it is now used, should be mastered, for the Afghān rule must result in its becoming largely modified.

As a consequence of the conversion of the Kāfirs to Mahomedanism, which will take place to a large extent within a few years, very many of their manners, customs, and religious and social ceremonies will undergo a great change. Indeed it is hardly too much to predict that, as no written records exist of the Kāfir languages, in a few

* Since the above was printed "The Life of Abdur Rahman, Amir of Afghanistan, G.C.B., G.C.S.I.," edited by Mir Munshi Sultan Mahomed Khan, London, 1900, has been published.

The following is an extract from pages 291, 292 :—

"I intend to make the Fort of Kullum (which is situated in the heart of Kāfiristān in the most impregnable part of the country, owing to its strong position) the military station for the main body of my army on the northern frontier.

"It will be interesting to my readers to hear a stone was found at the gate of the Fort of Kullum, on which these words were engraved :—

"The Great Mogul Emperor Timour was the first Muslim conqueror who vanquished the country of this unruly people up to this point, but could not take Kullum, owing to its difficult position."

years, the new rulers of the country will have swept into oblivion the very names of some of their ceremonies, deities, and customs, so that those will be lost to all possibility of research. Thus the Persian words *rōza*, fast; *khudā*, God; *bihisht*, Heaven; *dūzak*, Hell, have been grafted into the language, and are largely used.

It is believed that the *Bashgali* dialect, with minor modifications, is understood by most of the *Siāhpōsh Kāfirs*.

The people of *Kāfīristān* do not generally speak of themselves, nor of their language, as *Kāfir*. They are known amongst themselves as belonging to certain clans or valleys, such as *Bashgalī*, "a man who resides in the valley of *Bashgal*"; *Waigulī*, "a man of the *Waigul* district," and the language they speak is also similarly designated.

It is very hard, if not impossible, to render by English letters the correct pronunciation of many of the words, especially some of the nasal sounds. Sir Alexander Burnes gave his opinion that it was impossible for an Englishman to pronounce some of the *Kāfir* sounds. Among the most difficult to pronounce are some of the second persons plural of the future, imperative, and conditional of several verbs.*

It is impossible that this collection of sentences and grammar can be free from mistakes, as, in some cases,

* If it is thought by an European critic that the spelling herein adopted in words such as *drgr*, *mṛisth*, *prēlr*, is defective, it may be mentioned that, according to the Oriental notions of orthography, all words like "stick," "stamp," "string" are in need of a vowel. According to their notions the proper spelling would be, "istick," "ishtamp," "ishtring"; the initial "i" appearing to them as indispensable, as some vowel appears, to our Western perceptions, desirable, in the three *Kāfir* words above quoted.

possibly the Kāfirs did not exactly understand the nature of a sentence, the translation of which was desired, as well as for the following reason : Sometimes a sentence, of which the Kāfir translation was needed, would be carefully explained to the Kāfirs by the Chitrālī employed, and apparently well understood. One of them would give his rendering. The other would frequently object, stating it would not be so spoken in his village, etc., etc. Thereupon a heated altercation would arise, lasting a long time, without any agreement being arrived at. In such cases the rendering which seemed more likely to be correct has been accepted. From these sentences, and from many others taken down, but not printed, a short Bashgali Grammar has been prepared.

The language will be seen to resemble Urdū in construction. It has many Persian and Sanskrit words.

In the following pages the transliteration is that laid down for the Linguistic Survey, Government of India, 1898. Our letters, however, appear unfitted to represent certain Kāfir sounds.

If the language appears a simple one, owing to the brevity of its grammar, and sterile as to the number of words, it may be remarked that, as is the case in Chitrālī, the idioms are extremely numerous. It would probably take any person a considerable time, under the most favourable circumstances, to speak the language idiomatically correct.

The leisure at my disposal did not permit of my making the grammar more complete than it is, the material for preparing these papers being collected during the intervals of more important duties. Efforts were made, without success, to elucidate many principles of grammar

other than those now produced. It was impossible to obtain from the Kāfirs employed, with any degree of certainty, information regarding many points on which it was sought. As I am not a linguist, it seemed to me that the leisure available for this work would be utilised better in procuring a large number of sentences on every day topics and in simple form, than in endeavouring to solve grammatical intricacies which, with men such as the Kāfirs, might have taken up a great deal of time with possibly very small result.

The amount of time taken up and the difficulties and disappointments experienced in endeavouring to elicit grammatical and other linguistic information, from such very unsophisticated men as are the Kāfirs, are described in Surgeon-Major Bellew's lecture at the United Service Institution, India, 1879; Dr. Leitner's similar lecture of 1879; Dr. Leitner's "Dardistān" (1877); and Sir George Robertson's "Kāfirs of the Hindūkush." Dr. Leitner's opinion was that the difficulties in the way of finding out the rules of Kāfir grammar were insuperable.

Dr. Trumpp, in his article in the Royal Asiatic Society Journal, 1862, remarks on the absence of aspirates in the Kāfir language. Sir G. Robertson informs me he tried to teach some Kāfirs to pronounce a few English words, such as "happy," "hard," but found it impossible. In my vocabulary of sentences a few will be found.

As is the case in some other languages, notably Turkish, the attention paid by the Kāfirs to certain intricate rules of euphony, which must be puzzling to any one not born in the country, is very remarkable.

Sir G. Robertson, in his manuscript notes, remarks on the great difficulty experienced owing to the apparently

erratic way in which the Kātirs inflect words for the sake of euphony, "which they must have at all hazards, eliding words, adding suffixes and affixes, and cutting off syllables whenever there is a difficulty of pronunciation. They try to make the smallest possible number of words express their meaning. They express their meaning to a great extent by gesture, intonation of the voice, and laying particular stress on some syllable, or word in a sentence."

The same word will not always be found spelt in an uniform way in my collection. Many letters are interchangeable, thus $z = ds$ or ts , as *zīm*, *dsīm*, *tsīm*, snow; $j = zh$ or ch , as *manjī*, *manchī*, man; *jārlm*, *zhārlm*, I will kill. Letters are often transposed, as *bagrām*, *bar-gām*; *katrawor*, *kartawor*; *brōbur*, *barābar*, *bōrbur*. In words such as *pshtarak* the *p* is often dispensed with. For the sake of euphony or scansion, words undergo a great variety of changes, thus, "a man" may be *manjī*, *manchī*, *mōsh*, *mochī* and even *munshī*; "very much" may be *bluk*, *biluk*, *biīuk*, *bilugh*; "good," or "well," is *lē*, *less*, *lesst*, *lessta*. Short vowels are sometimes lengthened, and long ones shortened; sometimes a syllable is dropped, and at other times one is inserted, thus, "female" may be *strī*, *shtrī*, *shtarī*, *shtārī*, *ishtrī*; "to-day" may be *pshtarak*, *shtarak*, *shtak*, *stak*, *stag*; "for the sake of," *dugā*, *gā*, *tkā* *kē*, *dē*; for "he," or "it is," there are at least ten words, and for "he," or "it becomes," at least six words.

In very many words I found it impossible to decide whether the vowels should be long or short, whether certain vowels should be nasalised or not, and whether, in certain words, the *r* and *t* should be hard or not. Great varieties of pronunciation were met with.

The same difficulty was experienced by Azīmullah, a good Persian scholar, mentioned on page 165, Appendix I.

It has been stated in London newspapers that the easiest route for an army attempting to invade India from the North of the Hindū Kush would traverse the centre of Kāfiristān ; it may, therefore, be desirable that, for military reasons alone, something regarding the language of the country should be known.

I have to acknowledge my great obligations to Dr. Grierson, C.I.E., Indian Civil Service, for much assistance kindly given me in preparing these papers, and for placing a great many documents at my disposal.

GRAMMAR.

(I) ARTICLE.

1. There is no Article in the Bashgali corresponding with our Indefinite Article; when desirable the cardinal *eo*, one, can be used.

(II) SUBSTANTIVES.

2. The Substantive has two genders, masculine and feminine, but the rules regarding gender are not universally followed. Whether the varieties of gender are natural only, or grammatical as well, I cannot state positively.

Some Nouns which appear feminine are as follows : —

<i>amu</i> ,	house.	<i>khunzā</i> , <i>kunzā</i> ,	princess.
<i>argru</i> ,	ceiling.	<i>miok</i> ,	mouth.
<i>basnā</i> ,	clothing.	<i>māroī</i> ,	stick.
<i>brunz</i> ,	lawn.	<i>parr</i> ,	apple.
<i>burī</i> ,	bread.	<i>pott</i> ,	road.
<i>dāo</i> , <i>dār</i> ,	wood.	<i>shū</i> ,	rose.
<i>dārī</i> ,	beard.	<i>tokum</i> ,	numda.
<i>gāo</i> ,	cow.	<i>tūs</i> ,	chopped straw.
<i>gol</i> ,	country.	<i>ushp</i> ,	horse.
<i>ishtrī</i> ,	woman.	<i>yūs</i> ,	grass.
	<i>zhū</i> ,	hair.	

Adjectives ending in *a*, *l*, *m*, *n*, *r*, used with the above words, also tenses of verbs ending in *l* or *a*, undergo certain changes. This is not, however, universally the case. Some sentences of the vocabulary will be found to contradict this rule. They are, however, all recorded exactly as rendered, at the time, by the Kāfirs employed to translate.

3. The use of *neo*, *nāh*, male, and *ishtrī*, female, is very common to indicate natural gender, as *neo ushp*, horse; *ishtrī ushp*, mare.

4. The following examples show that a feminine seems recognised :—

<i>manchī-ē ušhp brī,</i>	A man took a horse.
<i>ishtrī mṛī,</i>	A woman has died.
<i>sh̄talē khunzā mṛlī,</i>	Perhaps the Queen will die.
<i>māṛī perongī,</i>	The stick is broken.
<i>iā brā jugūr āwṛī,</i>	My brother took a wife.

In the above instances the terminal of the Verb has been changed from *ā* to *ī* to agree with the feminine Noun. Two examples contradicting the above are in the sentences, namely—

<i>ušhp mṛā,</i>	The horse died.
<i>gāo mṛī,</i>	The cow died.

5. Dr. Trumpp was doubtful whether Nouns and Adjectives had any gender; he says “so much is clear that the terminations of Adjectives do not change according to the gender of Substantives.” Sir George Robertson says he is uncertain whether any feminine is really recognised, but he is sure that some changes are made in Adjectives in connection with the Substantive which they qualify, perhaps only for the sake of euphony.

6. The Substantive has the following states in declension :—

- (i) The Subject, *viz.*, Nominative or Agent.
- (ii) Genitive (of), dative (to), ablative (from, etc.), locative (in, etc.).
- (iii) Accusative.
- (iv) Vocative.

7. The Nominative singular and plural are often identical.

8. The Oblique cases are formed by adding certain post-positions (see para. 63) to the inflected cases.

9. The Nominative or Agent precedes the Accusative and Verb; as *tos't piṭr to latrī psetai*, thy father lost thy property.

10. Whether the Bashgali (like the Arabic and Sanskrit) recognises the Agent (instrumental) case or no, in sentences where transitive Verbs are used in the Past Tenses, or whether it follows the Persian construction, is not clear. By the Agent* form is meant the idiomatic inversion of the sentence, by which the Verb is rendered passively, and agrees in

* The Agent case is the case with *nē* in Urdū, when the post-position *ko* is not used with the Noun, which is the object.

gender with the real object, if any, the object (accusative) becoming the subject and being rendered in the Nominative. When no Nominative is expressed the Verb is impersonally in the singular masculine form. Thus "he killed the horse" would become "the horse was killed by him." Dr. Trumpp came to the conclusion that the Agent was used in the dialect of which he wrote; that in the singular it was not inflected (being identical with the Nominative); and that in the plural it took the termination *ē*. Dr. Grierson thinks the Agent is used in Bashgali. I applied very many test sentences and sometimes found it apparently used and at other times not. The following sentences seem to show the Agent is used :—*

- | | |
|-----------------------------------|-------------------------------|
| 1. <i>iā brā jugūr awrē,</i> | My brother took a wife. |
| 2. <i>zhī marē iāst urr brī,†</i> | A kite took off my partridge. |
| 3. <i>manchē-ē iā ushp brī,</i> | A man took off my horse. |
| 4. <i>manchē wish ptess,</i> | The man gave medicine. |
| 5. <i>ōts host susnē awarē,</i> | I brought a handkerchief. |

The following seem to show that the Agent is not used, or, at all events, the Agent is the same as the Nominative :—

- | | |
|-------------------------------------|--------------------------------|
| <i>mehar band krissā,</i> | The ruler has imprisoned him. |
| <i>marir jawār iārā,</i> | The boy has eaten Indian corn. |
| <i>Aoghānī digar pilingi kress,</i> | The Afghāns have done injury. |
| <i>mehar shtrī awariss,</i> | The ruler took a wife. |

11. Khān Sāhib Abdul Hakīm Khān,‡ who has made some translations into Bashgali, informs me he thinks the Agent is not used. He has favoured me with translations of the following test sentences :—

- | | |
|--------------------------------|------------------------------------|
| Thou hast made my cloth dirty, | <i>Tu iēsta basenā mul krā.</i> |
| She has cooked my food, | <i>Aske iēgē buṭi karā.</i> |
| Who has caught the thieves? | <i>Shtār ku wanemiā ?</i> |
| We have caught one thief, | <i>Emā ē shtār wanemia.</i> |
| He has washed my dirty cloth, | <i>Aske iēsta mul basenā nigā.</i> |

* The following examples occur in Sir G. Robertson's manuscript papers: *manchi uzbur dugā jugūr awrē*, the man has brought a woman for medicine, and *Utah ano awrā*, Utah has brought ghi.

† In another instance, viz., *zhī marē damitī gwā*, the kite having caught (it) went, *zhī marē* is masculine, and, if so, in example 2 *brī* seems to agree with *urr*.

‡ His transliteration differs from mine in some words.

He has cleaned my gun,
 Who has given you medicine?
 I hear your speech now,
 I yesterday heard your speech,
 You yesterday said some words to
 Chānlu,
 When you arrived yesterday I had
 not eaten my food,
 My brother had killed his daughter
 when I arrived,
 My daughter had eaten the fruit
 when Mirak came yesterday,
 He fired two guns,
 You men have brought good wood,
 Thou hast killed my cock,
 The father killed his own son,
 The father is killing his own son,
 The horse has eaten all the grass,
 The horse is eating the grass,

Aske īsta tapka sagāya.
To gē dāriu ku ptesesh?
Ū tu vari ishtrak kar tēnum.
Ī tu vari dūs sangāisi.
Dus Chālū tã tu kai mār nazush
ba.
Tu dus preishtã ī yash na
yārissi.
Ō parimdã īsta bra askesta jus
jārissi.
Dus Mirak āzittã īsta jū kach-
wech yārissi.
Aske du tapka barketara.
Shā manchiã lē dao averestai.
Tu īsta nai-kakak jāriã.
Tot amu piṭras jāriã.
Tot amu piṭr jārana.
Ushpe sundi yus yārissi.
Ushpe yus yuno.

12. In mentioning the difficulty of ascertaining, for a certainty, whether the Agent form is used or not, it may be noted that there are many parts of India where the Agent form is not understood, and not used by the country folk, who are very far more advanced in grammatical notions than are the Kāfirs.

13. The genitive has often no suffix,* being recognised merely by apposition, the Noun, which is in the genitive, being placed before that which governs it; as—

Mirak amu,
Ushp kudām,

The house of Mirak.
 The work of a horse (grooming).

Sometimes the suffix *i*, *ē*, *iē*, *st*, *est*, *es* or *s* is applied, as *manchī-est*, of a man; *mehr'st patti*, letter of the Ruler.

* Kāfirs often dispense with suffixes and post-positions when the meaning is quite clear without them.

Sometimes the Chitrālī form of genitive is used, adding *o* to the Nominative, as—

<i>sirkāro.</i>	of Government.	<i>bidō,</i>	of heart
<i>tōttio.</i>	of father.	<i>wū-o,</i>	of sister-in-law.

A common form of Genitive is to add *wā* to certain compound words, such as *āl bidī-wā*, of great heart (generous); *digar zira-wā*, of bad heart; *shtal warī-wā*, of true word; *lattrī-wā*, (man) of property; *drushtī-wā*, (man) of poverty; *kāno-wā*, (a place) of trees, (shady); *lē bidī-wā*, (man) of good intention.

Where we use a Genitive the Kāfirs often use a Dative; thus, in place of “a horse’s bridle” it is very usual to say “horse-to bridle.”

14. The Dative, Locative, and Ablative are formed by adding the suffixes *ā*, *ē*, *ī*, or *ō*, together with *tā*, *stē*, *mēsh* or some other of the post-positions mentioned in para. 63. The Ablative is sometimes formed by adding *ē* to the Nominative, as *eo gujarē*, in one day; *tarwochē*, with a sword; or *ā*, as, *peshāniā*, on (your) forehead; *dushtā*, on (your) hand. In the Dative, the suffix *tā* is often dispensed with. Sometimes the suffixes *ā*, *ē*, etc., are not used, or short vowels are used in place of long ones.

15. The Accusative or Objective is often the same as the Nominative. Some words add *a*, *ē*, *e*, or, (as in Khowār,) *o* for the Accusative, or change the terminal, if a short vowel, into *ē* or *o*, as—

work,	<i>kudūm,</i>	Accusative,	<i>kudūma.</i>
horse,	<i>ushp,</i>	„	<i>ushpē.</i>
snow,	<i>zim,</i>	„	<i>zimo.</i>
head,	<i>pshai,</i>	„	<i>pshaiō.</i>

16. The Vocative is usually formed by adding *ā* or *o* to the Nominative, as *tōtt-ā*, father! Sometimes it is the same as the Nominative, some Interjection, such as *hē*, preceding it.

17. The Nominative plural is often the same as that of the singular, but sometimes *ān*, *ēn*, *in*, or *an*, is added.

18. The inflected cases plural (as in the Chitrālī) end in *ān* or *ōn* or *on*.

EXAMPLES.

19. **Manchī**, man.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>manchī</i> ,	<i>manchī</i> or <i>manchīān</i> .
Gen.	<i>manchī-est</i> , <i>manchī-s</i> ,	<i>manchāōn</i> or <i>manchīōn'st</i> .
Dat.	<i>manchī-ē tã</i> ,	<i>manchīōn tã</i> .
Acc.	<i>manchī-ē</i> ,	<i>manchīōn</i> .
Agent (?)	<i>manchī-ē</i> ,	<i>manchīōn (?)</i> .
Abl., Loc.	<i>manchī-ē stē</i> , etc.,	<i>manchīōn stē</i> , etc.
Voc.	<i>manchī-ā</i> ,	<i>manchī-ā</i> .

Ushp, horse.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ushp</i> ,	<i>ushp</i> .
Gen.	<i>ushpē</i> , <i>ushpo</i> ,	<i>ushpān</i> .
Dat.	<i>ushpē tã</i> ,	<i>ushpān tã</i> .
Acc.	<i>ushpē</i> ,	<i>ushpān</i> .
Agent (?)	<i>ushp-ē (?)</i> ,	<i>ushp</i> .
Abl.	<i>ushpē stē</i> , etc.,	<i>ushpān stē</i> , etc.
Voc.	<i>hē ushp</i> ,	<i>hē ushp</i> .

Tōtt, father.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>tōtt</i> ,	<i>tōtt</i> .
Gen.	<i>tōtt's</i> , <i>tōtti</i> , <i>tōttio</i> ,	<i>tōttān</i> , <i>tōttān'st</i> .
Dat.	<i>tōttē tã</i> ,	<i>tōttān (?) tã</i> .
Acc.	<i>tōtt</i> ,	<i>tōttān (?)</i> .
Agent (?)	<i>tōtt-ē (?)</i> ,	<i>tōtt (?)</i> .
Abl.	<i>tōtt stē</i> , etc.,	<i>tōttān stē</i> , etc.
Voc.	<i>tōttiā</i> ,	<i>tōttiā</i> .

(III) ADJECTIVES.

20. The Adjective ordinarily precedes the Noun, as *āl wōtt*, big stone ; if used as a predicate, it follows, as *tā tōtt brā sang digar ess*, your clan is all bad.

21. It sometimes undergoes inflection of case to correspond with its Substantive as *shē siūm*, an old carpet ; *siūmē kālē tã*, in an old fort.

22. Several Adjectives were recorded by me as ending in *l*, *m*, *n*, *r*, such as *āl*, big ; *siūm*, old ; *shingīr*, pretty, and, when in company with certain Substantives, adding *a*, *ē*, *ī*, presumably for the purpose of gender. Adjectives ending in *ā* change the *ā* to *ī* for the feminine, or, at all events, occasionally, for the sake of euphony.

The following are examples :—

<i>āl mosh</i> ,	big man.	{ <i>āllī parr</i> ,	big apple.
		{ <i>kartī āllī ušhp</i> ,	long, big horse.
		{ <i>ālla amu</i> ,	big house.
<i>digr manchī</i> ,	bad man.	<i>digrī putt</i> ,*	bad road.
<i>†drgr lū</i> ,	long root.	<i>drgrī ušhp</i> ,	long horse.
<i>drgr warī</i> ,	long story.	<i>drgrī argrū</i> ,	long log.
<i>kazhīr wakī</i> ,	white lamb.	{ <i>kazhīrī gáo</i> ,	white cow.
<i>āl kazhīr wōtt</i> ,	large white stone.	{ <i>kazhīra ušhp</i> ,	white horse.
		{ <i>kazhīrī dārī</i> ,	white beard.
		{ <i>kazhīrī zhū</i> ,	white hair.
<i>shingīr</i> ,	pretty.	{ <i>shingīra dare-stān</i> ,	pretty garden.
		{ <i>shū shingīra ess</i> ,	rose is pretty.
		{ <i>shingīra brunz</i> ,	pretty lawn.
		{ <i>shingīra basnā</i> ,	pretty clothes.
		{ <i>shingīra pīsh</i> ,	pretty flowers.
<i>wishtr toman</i> ,	wide trousers.	<i>wishtrī putt</i> ,	wide road.

* The Adjective qualifying *putt* is sometimes masculine.

It has been suggested to me that the first *r* is pronounced like the Sanskrit vowel *r̥*.

<i>zhil bhīm</i> , wet ground.	{	<i>zhilā burī</i> , wet (uncooked) bread.
		<i>zhilā yus</i> , wet (green) grass.
		<i>zhilā dār</i> , wet (green) wood.

The following instances are contrary to the above rule :—

<i>brā shingorā assā</i> ,	the brother is handsome.
<i>ushp shigil assā</i> ,	the horse is fast.

Possibly the rule, as in Khowār, is that males are Masculine and natural females Feminine, and all others Neuter, but, whatever rule may be made out, there appear examples to show that it is not regularly followed.

23. Khān Sāhib Abdul Hakīm Khān has obliged me with translations of the following thirteen sentences to test the existence of inflections of Adjectives to agree with Substantives. Certain Adjectives which I found to end in *ir* in the Nominative Masculine Singular, end, in his translation, in *era*; and the word *āl*, big, is rendered by him as *ōla*.* Words like *kazhera*, when used to qualify Nouns naturally feminine (such as cow, mare), generally change their termination in these examples into *i*, but all other Adjectives ending in *n*, *a*, *k*, undergo no change.

Thy beard is white,	<i>tus dari kazhera assa.</i>
My hair is white,	<i>īsta dru kazhera assa.</i>
My daughter is not pretty,	<i>īsta jū vizheri n'aza.</i>
My bull is white,	<i>īsta azhē kazhera assa.</i>
My cow is white,	<i>īsta gā kazheri assa.</i>
My mare is white,	<i>īsta ishtri ushpa kazheri assa.</i>
My horse is white,	<i>īsta ushpa kazhera assa.</i>
Our horses are all white,	<i>imāsta ushpa sundi kazhera ashta.</i>
Take the saddles off all the white horses,	<i>sundi kazhera ushpā dā zina wakshā.</i>
All your horses are very fat,	<i>shāsta sundi ushpa biliuk karṭa ashta.</i>
That little girl is very dirty,	<i>aske parmenstuk juk biliuk mulchun bissa.</i>
That big boy is dirty,	<i>aske ōla āri mulchun azia.</i>
All our mares are very fat,	<i>imāsta sundi ishtri ushpa biliuk karṭa ashta.</i>

* If he is right, a portion of my para. 22 is wrong. In Sir G. Robertson's manuscript collection there are many adjectives ending in *l*, *m*, *n*, *r*, as *kazhir*, *shatram*, *damiḍl*, etc.

24. Many Adjectives are formed from the Noun of Agency of the Verb, as follows :—

- | | |
|--|--|
| 1. <i>less kudūm kul,</i> | good work doing, industrious. |
| 2. <i>widarl,</i> | fearing, timid, cowardly. |
| 3. <i>pott zarl,</i> | road knowing, guiding. |
| 4. <i>ziān karōl,</i> | loss-making, destructive, malicious,
harmful. |
| 5. <i>lālu kul,</i> | song making, singing. |
| 6. <i>less ushp p'tsir nishēl,</i> | on a horse good sitting, equestrian. |
| 7. <i>tarwochē wīl,</i> | sword beating. |
| 8. <i>p'putt lattrē rangul</i>
<i>(nyul ?),</i> | on road property taking, highway
robber. |

The above can be used as Substantives or Adjectives: thus No. 2 is either timid or a coward; No. 3 is guiding or a guide; No. 7 sword smiting or an executioner.

25. Adjectives formed in English from a Substantive, by adding *y* or *ly*, such as foxlike, foxy, etc., are formed in Bashgalī by adding to the Substantive either *chōr*, or *ayūr*, or *agyūr*, *pirstha*, *purstha*, *prishtha*, as—

<i>wrikī,</i>	fox;	{ <i>wrikī ayūr,</i>	} foxy, clever.
		<i>wrikīurstha,</i>	
<i>krūī,</i>	dog;	<i>krūī chōr,</i>	doglike.

DEGREES OF COMPARISON.

26. The Comparative is formed by using the Positive together with the Ablative case (post-position *tā*, *stē*) of the Noun to which it refers, as—

<i>Mirak drgr manchī assā,</i>	Mirak is a tall man.
<i>Mirak Chālū tā drgr azz,</i>	Mirak is more tall than Chānlu.
<i>tū kur iā kurē tā āl ess,</i>	Your ass is bigger than mine.
<i>emā manchī pachan warī tā</i> <i>damtōl asht,</i>	Our men are braver than the enemy.
<i>inā sē po sē stē kachwach</i> <i>chāgū ess,</i>	This year fruit is scarcer than last year.

27. The Superlative is formed by using a Noun of multitude or quantity with the Positive, as, *Bastī sundī manchīōn tā damtōl azz*, Bastī is the most powerful of all men.

(IV) PRONOUNS.

28.

PERSONAL PRONOUNS.

I, *ĩ, iã, õts.* Thou, *tū.*

The Personal Pronouns, which we use with Verbs, are omitted by Kāfirs. In the Dative and Accusative they are almost always understood. In the vocabulary of sentences they have been more often inserted than would be the case colloquially.

Ots, õ, ĩ, I.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ots, õts, õts, õ, iã, iã, ĩ, ĩ,</i>	<i>emá.</i>
Gen.	<i>ĩ, ĩ, iã, iã'st, ĩsta,</i>	<i>emá, emás't.</i>
Dat.	<i>iã tã,</i>	<i>emá tã.</i>
Acc.	<i>õts, õ, iã, ĩ,</i>	<i>emá.</i>
Agent (?)	<i>ĩ,</i>	<i>emá (?).</i>
Abl.	<i>iã mēsh, etc.,</i>	<i>emá mēsh, etc.</i>
Voc.		

Tū, thou.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>tū, tu, to, tō.</i>	<i>shá.</i>
Gen.	<i>tō, tō'st, tusā, tūsā, tuse, tōstā,</i>	<i>shá'st.</i>
Dat.	<i>tū tã,</i>	<i>shá tã.</i>
Acc.	<i>tū,</i>	<i>shá.</i>
Agent (?)	<i>tū,</i>	<i>shá.</i>
Abl.	<i>tū mēsh, etc.,</i>	<i>shá mēsh.</i>
Voc.	<i>tū,</i>	<i>shá.</i>

29.

DEMONSTRATIVES.

Inā, anī, he (this).
İkiā, askā, akī, iyē, izhē, he (remote).
Inā, anī, he, this.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>inā, anī,</i>	<i>amná.</i>
Gen.	<i>anīo,</i>	<i>amniān,</i>
Dat.	<i>anī tã,</i>	<i>amniān tã.</i>
Acc.	<i>anī,</i>	<i>amniān.</i>
Agent (?)	<i>anī,</i>	<i>amná.</i>
Abl., Loc.	<i>anī-mēsh,</i>	<i>amniān mēsh.</i>
Voc.		

Ikīā, ikia, ikya, askā, akī, iyē, izē, he, that.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ikīā, akī, iyē, izē;</i>	<i>amīā, amgī, amgīān.</i>
Gen.	<i>ikī, akīo, ikīost, īo,</i>	<i>amshī-est.</i>
Dat.	<i>akīyē, akīo tā,</i>	<i>amkīān tā.</i>
Acc.	<i>akī, askē,</i>	<i>amkīān.</i>
Agent (?)	<i>akī-ē,</i>	<i>amkī.</i>
Abl.	<i>akīo-mēsh,</i>	<i>amkīān mēsh.</i>
Voc.		

Both *inā* (this) and *akīā* (that), if used with words ending in *m*, are liable to take that terminal, as, *inām bagrām*, (in) that village.

30. In addition to the ordinary Pronouns of the 1st, 2nd and 3rd person, as above declined, certain pronominal suffixes, that is to say, letters or syllables, affixed at the end of words, take the value of Pronouns and are used instead of our Possessives, as—

<i>tōllī,</i>	my father.	<i>piṭran's,</i>	his sons.
<i>tōtt-chī,</i>	thy father.	<i>piṭress,</i>	his son.
<i>tōtt's,*</i>	his father.		

31. The following are samples of pronominal suffixes used with Transitive Verbs in the Past Tenses, or sometimes with Intransitives:—

<i>iā tū ē tang ptā'sh,</i>	I gave thee one rupee.
<i>ī tū ē tang dā karsi'sh,</i>	I lent one rupee to thee.
<i>tū ī shodr karā'sh,</i>	I made thee my servant.
<i>ōts tū dū wōr giijī karā'sh,</i>	I twice have told thee.
<i>ī tū winā'sh,</i>	I have beaten thee.
<i>kuī tū ī shodr karā'sh, kuī</i>	{ Ever since I made thee my ser-
<i>dī n'vinosā'sh,</i>	
	vant I never have beaten thee.
<i>tū ōts n'ptā'm,</i>	Thou gavest not to me.
<i>tū iāst dugā ōsh karā'sm,</i>	Thou hast looked out for me.
<i>tū iā digrī ushp kai ptās'm ?</i>	Why gavest thou a bad horse to me ?
<i>tū iā tā "ē tang prēlom"</i>	{ Thou to me hast promised "I
<i>krās'm.</i>	
	will give one rupee."

* See foot-note to sentence 726.

<i>tū ikīē ptā,</i>	Thou gavest to him .
<i>tū ikīē vinā (vinossā),</i>	Thou hast beaten him .
<i>ikīē ōts ptā'm,</i>	He gave to me .
<i>mihrē askā kudūm iā tã</i>	The Ruler gave that job to me .
<i>wiliās'm,</i>	
<i>ikīē ōts vinās'm (vinoss'm),</i>	He beat me .
<i>ikīē iāst shāi winā'm,</i>	He beat my head.
<i>kū tū ptā'sh-ī ?</i>	Who gave to thee ?
<i>ikī tū ptā'sh,</i>	He gave to thee .
<i>ikī tū vinā'sh (vinossi'sh),</i>	He beat thee .
<i>tū tã dārū kū ptā'sh ?</i>	Who gave medicine to thee ?
<i>manchī tū tã kyā gijjī karā'sh ?</i>	What word did the man make to thee ?
<i>inā ikī dū tang ptā,</i>	He (this man) to him (that man) gave two rupees.
<i>emā tū pōch tang ptā'sh,</i>	We gave thee five rupees.
<i>emā tū vinā'sh (vinossi'sh),</i>	We beat thee .
<i>emā ikī usht tang ptā,</i>	We gave him eight rupees.
<i>emā ikī vinā (vinossā),</i>	We have beaten him .
<i>shā ōts sudd tang ptā'm,</i>	You gave me seven rupees.
<i>shā ōts vinā'm (vinossa'm),</i>	You beat me .
<i>shā ikī yanits tang ptā,</i>	You gave him eleven rupees.
<i>shā ikī vinā (vinossā),</i>	You have beaten him .
<i>amná ōts trits tang ptā'm,</i>	They gave to me thirteen rupees.
<i>amkiān ōts vinā'm (vinossa'm),</i>	They have beaten me .
<i>amkiān tū supits tang ptā'sh,</i>	They gave to thee seventeen rupees.
<i>amkiān tū vinā'sh (vinossi'sh),</i>	They have beaten thee .
<i>amná ikī nēits tang ptā,</i>	They gave to him nineteen rupees.

32. In the Present or Future Tense of a Transitive Verb, terminals are not used with it to indicate the Pronouns which may be the object, thus:—

<i>ōts askiē vinom, vilom,</i>	I beat or shall beat him.
<i>ōts tū vinom, vilom,</i>	I beat or shall beat you.
<i>tū i vinj, vilosh,</i>	Thou beatest or wilt beat me.
<i>tū iktiē vinn, vilā,</i>	Thou beatest or wilt beat him.
<i>ikīa tū vinn, vilā,</i>	He beats or will beat thee.
<i>ikīa i vinn, vilā,</i>	He beats or will beat me.

In the above instances, the Verb follows the examples of terminations given for the ordinary conjugation of the Indicative Present and Future.

33. The Reflexive Pronoun which answers to the English word “self,” as in “himself,” is *yot zara* or *yōt zara*, and is used thus:—

<i>iā yōt zara,</i>	I myself.	<i>emā yōt zara,</i>	we ourselves.
<i>tu yōt zara,</i>	thou thyself.	<i>shā yōt zara,</i>	you yourselves.
<i>(tōtt) yōt zara,</i>	(my father)	<i>amnā yōt zara,</i>	they themselves.
	himself.		

Sometimes *mī* is used, as *Mirak mī krā*, Mirak himself made.

34. POSSESSIVE PRONOUNS.

His own,	<i>amo, amo'st.</i>
Your own,	<i>yo'st.</i>
Their own,	<i>amshō'st.</i>

35. INTERROGATIVE PRONOUNS.

Who, which, what?	<i>kāchī?</i>
How many?	<i>chī, chē, chuk, chok?</i>

Kū, kāchī, kett, who?

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>kū, kāchī, kett.</i>	<i>kāchī.</i>
Gen.	<i>kū, kā'st, ku'st, kāwo.</i>	<i>ku'st, kā'st.</i>
Dat.	<i>kū tā.</i>	<i>kett tā.</i>
Acc.	<i>kū.</i>	<i>kāchī.</i>
Agent (?)	<i>kāchī, kū.</i>	<i>kāchī.</i>
Abl.	<i>kā mēsh.</i>	<i>kett mēsh.</i>
Voc.		

RELATIVE PRONOUNS.

36. Relative Pronouns are hardly used.

Verbal Participles, which are used where we should use Relative Pronouns, seem to contain the Relative Pronoun, *e.g.*, Where is the man who took the news? Where is the news-taking man? *shū awēl mōch korār ess?* That is the odour of a dog which has died (of a dead dog), *ikī mrisht krūī digar gun azz.*

Some Relative Pronouns are *kai*, whoever, whatever; *kettā* (*manchi*) (the man), who.

INDEFINITE PRONOUNS.

37. The following are some Indefinite Pronouns :—

<i>gijjī,</i>	some one.	<i>kā, achok, chok,</i>	some.
<i>kō,</i>	any one.	<i>ajik,</i>	so many.
<i>wārā,</i>	another.	<i>kāchī na,</i>	not any.
<i>biluk, biliuk, bilugh,</i>	many.	<i>yo narē,</i>	one each.
<i>kā—kā,</i>	either—or.	<i>yo sarē,</i>	by myself.
<i>yo kūrē,</i>	one by one.	<i>azhik,</i>	so much.

(V) VERBS.

38. Verbs are Neuter, Active, and Passive.

They have two Numbers, Singular and Plural. They are generally placed at the end of a sentence. They have four Moods, viz. :—

Infinitive, Indicative, Imperative, and Conditional.

39. The Infinitive appears always to end in *sth* (or *stha* or *st* or *sta*), as, *awēsth*, to bring; *yosth*, to eat; *lushtisth*, to burn or be frost-bitten. If *stha* or *sta** is the terminal, not *sth*, the *a* is very short, hardly discernible, and is always elided if the word following it commences with a vowel. In the following it is taken for granted that the Infinitive ends in *sth*. By rejecting the above termination a root is obtained (which has often been borrowed from various languages) from which the several Tenses are formed. If the root ends in a way which will render the affixes hard to pronounce, it undergoes some slight change, as *lushtisth* to burn, root, *lusht*, which, in some of the cases, becomes *luzh*.

40. The Infinitive is very often used as a Verbal Substantive. It is then inflected in the Singular—(it is not used in the Plural)—by a long *ā*, (which answers to *dugā*, *tkā*, for the sake of), being added, as *yosthā*, for the sake of eating, *nizhisthā bōn giats*, fetch us a seat for the sake of sitting on; and by adding *ē* or *ī* and using one of the many post-positions given in para. 63, as *lunishtī mēsh*, by the falling. It can be used in the following way : *ikiē visth ass*, it is (appropriate) to punish him.

41. The Participle Present, or Active Participle, or Derivative Substantive, or Noun of Agency, e.g., “doing,” is formed from the root by adding *n* or *l*, as, (good work) doing (man), (*lē kudūm*) *kul* (*manchī*), *nishin*, sitting. It may also be used in the Future or Past Tense, as, “the man who sang, or is singing, or is about to sing” are represented by “song-making,” *lālu kul*. It takes the place of a Relative Pronoun, as, “the man who took the news has come,” *shū awēl manchī āyo*. It can be used as an Adjective, as, song-making (man), *lālu kul*, or a song maker, singer; *ushp wetsu amchōl*, horse’s shoe fastening (farrier). When used as an Adjective, it changes gender, to agree with the Substantive which it qualifies, as, *piltīl-ī ushp*, a falling horse.

* In Sir G. Robertson’s manuscript collection the Infinitives end in *sta*, but he is “doubtful whether they are really Infinitives or a form of ‘from eating,’ ‘from going,’ etc.”

42. The Participle Past or Conjunctive Participle—(having eaten)—is usually formed from the root by adding *ātī*, *ētī*, *ītī*, *ōtī*, *ūtī*, or *tī* or *dī* only, as, *nishītī*, having sat, *yū-tī*, having eaten, *achūn-dī*, having run, *wanam-dī*, having caught. It is used as the equivalent of a Verb followed by a Conjunction, as *burī yūtī gwā*, having eaten food he went, or, he ate his food and went, or, as soon as he had eaten his food he went. The termination is sometimes *ta*, *tā*.

43. The Indicative Present—(I am doing)—is formed from the root by adding (together with a consonant or a vowel, for euphony, if necessary) *nam* or *nom*, *tam* or *thum*, or *am*; as, *kunam*, I am doing, *widartam* or *widaram*, I fear.

It is often used in a Future sense. Its terminals are—

Singular.	Plural.
1. <i>am</i> .	<i>mish</i> , <i>mā</i> .
2. <i>nj</i> , <i>nch</i> , <i>ch</i> , <i>sh</i> , <i>njī</i> , <i>nchī</i> , etc.	<i>ēr</i> , <i>ūr</i> , <i>ōr</i> , <i>ār</i> , <i>ēr</i> .
3. <i>nn</i> , <i>tt</i> , <i>ttett</i> .	<i>nt</i> , <i>nd</i> , <i>tt</i> , <i>ttett</i> .

44. The Future—(I will or shall take)—is formed from the root by adding *lom*, as, *awēlom*, I will take.

Its terminals* are—

Singular.	Plural.
1. <i>lom</i> .	<i>mish</i> , <i>mā</i> .
2. <i>losh</i> .	<i>ōr</i> , <i>ēr</i> , <i>ilr</i> , <i>ēlr</i> , <i>ōlr</i> , <i>ūlr</i> .†
3. <i>lā</i> .	<i>loh</i> , <i>lā</i> .

The terminal *lā* becomes *lī* when used with feminine nouns.

45. The Imperfect—(I was doing, I used to do, I would do, I would have done)—is formed from the root by adding *azzam* or *assam*, preceded, if necessary, by some consonant (*n* and *r* being favourites) for euphony, as, I was doing, *ku nazzam*. Its terminals are—

Singular.	Plural.
1. <i>azzam</i> .	<i>azzamish</i> .
2. <i>azzish</i> .	<i>azzār</i> .
3. <i>azzī</i> .	<i>azzī</i> .

46. Past Indefinite—(I made or have made)—is formed from the root by adding *ā*, or *āh*, or *ōh*, or *o* (sometimes for euphony *on*), preceded, if

* I never heard the terminal *lik* which Dr. Trumpp gives.

† The *l* is sometimes not pronounced; sometimes the pronunciation is *ōnlr*, *ōnlr*, *ūnlr*, if such a sound can be pronounced by Englishmen.

necessary for euphony, with a consonant, as *awesth*, to bring, root *awē*, past *awērā*. When used with a feminine Substantive it changes its termination to agree with it, as, the man died, *manchī mrā*; the woman died, *ishtrī mrī*. Khān Sāhib Abdul Hakīm Khān says he thinks there is no form, such as "he has eaten," "he has gone," as the Bashgalis only know the past in the sense "he ate, he went, etc."

47. Pluperfect—(I had done)—is formed from the root by adding *issī*, as *amjissī*, I had put on clothes.

48. The second person singular of the Imperative is generally formed from the root by adding a long vowel (preceded by a consonant, for euphony, if necessary), as *shiwē*, sew thou; *namō*, show thou; *kshī*, do thou; *iō*, eat. Where the root is a monosyllable ending in a long vowel, such as *prē*, that becomes the Imperative. The remaining tenses of the Imperative seem almost the same as the Future.

49. The Conditional—(if you do, when you shall do, when you shall have done)—is formed by adding *bā* to the Present, Future, or Past: as *karbā*, if I should do; *enjī bā*, if you go. Sometimes *tān* is used in place of *bā*; and, for sake of euphony, some slight change of letters, so as not to clash with *bā* or *tān*, takes place.

50. The Interrogative is formed usually by adding *ā*, *iā*, or sometimes *ī*, as—

<i>tū purjitish-ā ōts shtār assum-ā ?</i>	dost thou think I am a thief ?
<i>tū ettishī-ā ?</i>	art thou going ?
<i>tū ko ptā'sh-ī ?</i>	who gave thee ?

51. Phrases such as "at the time of my going" (a form of Gerund), are rendered thus, *ī en dā (tā)*.

52. The following are samples exemplifying the rules commencing at paragraph 39 :—

	TO RUN.	TO GIVE.	TO REST.	TO TELL LIES.	TO EAT.	
Infinitive .	<i>achūnasth.</i>	<i>prēsth.</i>	<i>otisth.</i>	<i>mizhōsth.</i>	<i>yusth, yosth, iasth.</i>	
Root . .	<i>achūn.</i>	<i>prē.</i>	<i>oti.</i>	<i>mizhō.</i>	<i>yū.</i>	
Participle Present, Verbal noun, etc.	<i>achūnam.</i>	<i>prēl (?)</i>	<i>otin.</i>	<i>mizhōl.</i>	<i>yūl.</i>	
Participle Past.	<i>achūndī.</i>	<i>prētī.</i>	<i>otitī.</i>	<i>mizhētī.</i>	<i>yūlī, shūtī.</i>	
Indicative.	Present .	<i>achūnam.</i>	<i>prēnam.</i>	<i>otinam.</i>	<i>mizhōnam.</i>	<i>yūnam.</i>
	Future .	<i>achūnlom.</i>	<i>prēlom, prom.</i>	<i>otilom.</i>	<i>mizhōlam.</i>	<i>yūlom.</i>
	Imperfect .	<i>achūnazzam.</i>	<i>prēnazzam.</i>	<i>otinazzam.</i>	<i>mizhōnazzam.</i>	<i>yūnazzam.</i>
	Past .	<i>achūniā.</i>	<i>ptā.</i>	<i>otiniā,</i>	<i>mizhiā.</i>	<i>īyā, iārā.</i>
	Pluperfect	<i>achūnissum.</i>	<i>ptāssiam.</i>	<i>otinassam.</i>	<i>mizhessiam.</i>	<i>iārissam.</i>
Imperative	<i>achūnō.</i>	<i>prē.</i>	<i>otī, otīō.</i>	<i>mizhō.</i>	<i>īō, āyū, yō, yū.</i>	
Conditional	<i>achūnambā.</i>	<i>prēlombā.</i>	<i>otinambā.</i>	<i>mizhētān.</i>	<i>yūnambā.</i>	

53. Transitive Verbs are formed from Intransitives, and Causals from Transitives, by lengthening the final vowel, or sometimes by inserting *ā, ē, ī, ō, o*, before the termination *sth*, as—

<i>piltisth,</i>	to fall.	<i>piltāosth,</i>	to cause to fall.
<i>amjisth,</i>	to put on clothes.	<i>amjōsth,</i>	to clothe.
<i>pashisth,</i>	to light.	<i>pashiōsth,</i>	to cause to light.
<i>wisth,</i>	to rest.	<i>wiāsth,</i>	to cause to rest.

54. The following are samples of the conjugations of certain verbs. Each was taken down separately from the men employed, after a number of sentences had been worked out, showing the use of each Tense:—

INFINITIVE, *esth*, to be.

INDICATIVE.

Present.		Imperfect.	
Singular.	Plural.	Singular.	Plural.
1. <i>adzum</i> ,* <i>assum</i> <i>azzum</i> .	1. <i>azumish</i> .	1. <i>azzum</i> , <i>assium</i> . 2. <i>azzush</i> .	<i>azzumish</i> . <i>azār</i> .
2. <i>azzish</i> , <i>oshish</i> , <i>assi</i> , <i>oshī</i> , <i>ashī</i> .	2. <i>azār</i> .	3. <i>azzī</i> , <i>essi</i> , <i>wōs</i> .	<i>azzī</i> , or <i>azam-</i> <i>mē</i> .
3. <i>assē</i> , <i>assiā</i> , <i>assā</i> , <i>ass</i> , <i>azz</i> , <i>ezā</i> , <i>azzā</i> , <i>asset</i> <i>ess</i> , <i>essā</i> , <i>ai</i> , <i>asēl</i> .	3. <i>hosth</i> , <i>aisht</i> , <i>asht</i> , <i>ai</i> , <i>ista</i> , <i>assēl</i> , <i>etasal</i> , <i>asth</i> .	<p><i>n'aisī</i> is commonly used for "was not."</p> <p>IMPERATIVE.</p> <p><i>osh</i>, be thou.</p> <p>CONDITIONAL.</p>	
		Singular.	Plural.
		1. <i>ashimbā</i> .	<i>azumishbā</i> .
		2. <i>ashībā</i> .	<i>azērbā</i> .
		3. <i>azhībā</i> .	<i>azzabā</i> .

After an adjective, the 3rd person singular or plural is often *wai*, *ā*, or *zā*; *as*, *zor wai*, are strong; *spāhī digar ā*, soldiers are bad; *chō manchizā*, how many men are there?

"Is not" is often rendered *n'ai*.

"This is it," *īnaz*.

* Compare the Sanskrit of this tense *asmi*, *asi*, *asti*, *smas*, *sīha*, *santi*.

INFINITIVE, *busth*, to become.

1. Part. Pres., *bṛl*.
2. „ Past, *buti, būti, bittī, bitī, bissī*.

INDICATIVE.

3. Present—

Singular.

1. *būnam, bunam.*
2. *būnji, buch.*
3. * *būnn, bōnā, būtt, buttett, bosel, būttā, bā, bitto, buttaser.*

Plural.

- būmish, bumish.*
būr.
būnd, bund.

4. Future—

Singular.

1. *būlom, bulom.*
2. *būlosh, bulass.*
3. *būloh, bulā.*

Plural.

- būmmā.*
būlōr.
būloh, bulā.

5. Imperfect—

Singular.

1. *būnazzam, bunazzam.*
2. *būnazzish.*
3. *būnazzī.*

Plural.

- būnazzamish.*
būnazār.
būnazzī.

6. Past Indefinite—

Singular.

1. *bā'm.*
2. *bā'sh, bōsh, bozhā.*
3. *bā.*

Plural.

- bāmish.*
bōr.
bā.

7. Pluperfect—

Singular.

1. *bissium.†*
2. *bissish.*
3. *bissī, bistai.*

Plural.

- bissiumish.*
bissār.
bissī, bistai.

* Does it 'become? *botasalā?*
 It is well, *lesta balā.*

† Also *bosam, bosish*, etc.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *bā.*
3. *bā, bā, billiē.*

bummā.
būr.
bulā.

9.

CONDITIONAL.

Singular.

Plural.

1. *bimtā, bulazzambā.*
2. *bishtā, bulazzishbā.*
3. *bittā, bulazzibā, bulazh-
bā.*

bimistā, bomazzibā.
bīrdā, bulāzrbā.
bittā, bulazzibā.

INFINITIVE, *ēsth*, *esth*, or *gūsth*, to go.*

1. Part. Pres. (?)

2. „ Past, *gītī*

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ennam</i> , <i>anam</i> , <i>aīetam</i> , <i>ettam</i> .	<i>ēmīsh</i> , <i>ētīmīsh</i> .
2. <i>ēnjī</i> , <i>ētīsh</i> .	<i>ēr</i> .
3. <i>ann</i> , <i>enn</i> , <i>ettett</i> .	<i>end</i> , <i>ettett</i> , <i>ettessel</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ēlom</i> , <i>ēlam</i> .	<i>ēmā</i> , <i>ēmīsh</i> , <i>etīmīsh</i> .
2. <i>enjā</i> , <i>ēlosh</i> .	<i>ēr</i> .
3. <i>ennā</i> , <i>allon</i> , <i>ēlā</i> , <i>ellā</i> , <i>afzio</i> .	<i>ellā</i> , <i>allā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ēnazzam</i> .	<i>ēnazzamīsh</i> .
2. <i>ēnazzīsh</i> .	<i>ēnazzār</i> .
3. <i>ēnazzi</i> .	<i>ēnazzi</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>gā'm</i> .	<i>gāmīsh</i> .
2. <i>gā'sh</i> .	<i>gār</i> .
3. <i>gawā</i> , <i>gūs</i> .	<i>gawā</i> , <i>gyē</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>gūssam</i> .	<i>gūssamīsh</i> .
2. <i>gūssiish</i> .	<i>gūssēr</i> .
3. <i>gūssā</i> .	<i>gūstai</i> .

* It is believed some of the tenses are derived from *esth* and some from *gūsth*.

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>ēmá, ūm.</i>
2. <i>prets, i, iē.</i>	<i>iēr.</i>
3. <i>ellā.</i>	<i>ellā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>gūmbā.</i>	<i>gūmishbā.</i>
2. <i>gūjbā.</i>	<i>gūrbā.</i>
3. <i>gūbā, gaieba.</i>	<i>gūbā.</i>

INFINITIVE, *kusth, korusth*, to do or make.

1. Part. Pres., *kul, kaṛōl*.
2. „ Past, *kusth, (?) katī, ktī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kunam, kotam, kuṛōnam,</i> <i>kshām, kom.</i>	<i>kummā.</i>
2. <i>kunjī, kashī, kshonji.</i>	<i>kūr.</i>
3. <i>kunn, kutt, kuttēt, kolann,</i> <i>kōr.</i>	<i>kuttēt, kund.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kulom, kalom, kaṛōlom.</i>	<i>kummā.</i>
2. <i>kuloṣh.</i>	<i>kūr.</i>
3. <i>kulā.</i>	<i>kulā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kunazzam.</i>	<i>kunazzamish.</i>
2. <i>kunazzish.</i>	<i>kunazzār.</i>
3. <i>kunazzi.</i>	<i>kunazzi.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. } 2. } <i>kaṛā, kaṛo.</i> 3. }	1. } 2. } <i>kaṛā, kaṛo.</i> 3. }

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kriṣṣā, kriṣṣī.</i>	<i>kriṣṣā, kriṣṣī.</i>
2. <i>kriṣṣā, kriṣhtai.</i>	<i>kriṣṣā, kriṣhtai.</i>
3. <i>kriṣṣā, kriṣhtai.</i>	<i>kriṣṣā, kriṣhtai.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>kummā.</i>
2. <i>kshī.</i>	<i>kshīr.</i>
3. <i>kulā</i>	<i>kulā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>karbā, kulaibā.</i>	<i>kummabā (?)</i> .
2. <i>kulojbā, kunjībā, kshon-jībā.</i>	<i>kurbā (?)</i> .
3. <i>karbā.</i>	<i>kulabā (?)</i> .

INFINITIVE, *m̐rīsth*, to die.

1. Part. Pres., *m̐rl* (?).
2. „ Past, *m̐rīsth*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>m̐rēnam, m̐rētam, m̐rethum.</i>	<i>m̐rēmā.</i>
2. <i>m̐renjī.</i>	<i>m̐rēr.</i>
3. <i>m̐rēnn, m̐rēt.</i>	<i>m̐rend, m̐rett.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>m̐rlom.</i>	<i>m̐rēmīsh.</i>
2. <i>m̐rlōsh.</i>	<i>m̐rēr.</i>
3. <i>m̐rlā.</i>	<i>m̐rēlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>m̐rēnazzam.</i>	<i>m̐rēnazzamīsh.</i>
2. <i>m̐rēnazzīsh.</i>	<i>m̐rēnazār.</i>
3. <i>m̐rēnazzī.</i>	<i>m̐rēnazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>m̐rā'm.</i>	<i>m̐rāmīsh.</i>
2. <i>m̐rā'sh.</i>	<i>m̐rār.</i>
3. <i>m̐rā.</i>	<i>m̐rā.</i>

There is also a form *m̐rīsh̐t azzum*, am dead; remainder as *azzum*. (See page 19.)

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>m̐rīssam.</i>	<i>m̐rīssamīsh.</i>
2. <i>m̐rīssīsh.</i>	<i>m̐rīssār.</i>
3. <i>m̐rīssā.</i>	<i>m̐rīstai, m̐rīsh̐tā.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>mṛemā.</i>
2. <i>mṛē.</i>	<i>mṛēr, mṛē̃r.</i>
3. <i>mṛēlā.</i>	<i>mṛēlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛambā.</i>	<i>mṛamizhhbā.</i>
2. <i>mṛojbā.</i>	<i>mṛē̃bā.</i>
3. <i>mṛabā.</i>	<i>mṛabā.</i>

INFINITIVE, *mizhōsth*, *mijōsth*, to tell lies.

1. Part. Pres., *mijōl*.
2. „ Past, *mijētī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōnam</i> .	<i>mizhōmish</i> .
2. <i>mizhōnjē</i> .	<i>mizhōr</i> .
3. <i>mizhōnn</i> .	<i>mizhend</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōlām</i> .	<i>mizhōmā</i> .
2. <i>mizhōlash</i> .	<i>mizhōlr</i> .
3. <i>mizhōlā</i> .	<i>mizhōlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōnazzam</i> .	<i>mizhōnazzamish</i> .
2. <i>mizhōnazzish</i> .	<i>mizhōnazzār</i> .
3. <i>mizhōnazzi</i> .	<i>mizhōnazzi</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhiā'm</i> .	<i>mizhiāmish</i> (?)
2. <i>mizhiā'sh</i> (?)	<i>mizhiār</i> .
3. <i>mizhiā</i> .	<i>mizhiā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhessiam</i> .	<i>mizhessi</i> .
2. <i>mizhessi</i> .	<i>mizhessār</i> .
3. <i>mizhestai</i> .	<i>mizhestai</i> .

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>mizhammā.</i>
2. <i>mizhō.</i>	<i>mizhōlār.</i>
3. <i>mizhōla.</i>	<i>mizhōlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. }	} <i>mizhētān (?)</i> .
2. } <i>mizhētān* (?)</i> .	
3. }	

* Probably in the few instances where the termination *tān* is shewn for the Conditional tense, there is also a form ending in *bā*, similar to those shown in the conjugations of *busth*, *esth*, *kusth*, etc.

INFINITIVE, lushtish, to be frost bitter.

1. Part. Pres., lushtil (?).
2. „ Past, lushtit̃i.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <u>l<u>u</u>zhēnam.</u>	<u>l<u>u</u>zhēmish.</u>
2. <u>l<u>u</u>zhenj.</u>	<u>l<u>u</u>zhēr.</u>
3. <u>l<u>u</u>zhēnn.</u>	<u>l<u>u</u>zhēnd.</u>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <u>l<u>u</u>zhēnēlom.</u>	<u>l<u>u</u>zhēlemā.</u>
2. <u>l<u>u</u>zhēnēlosh.</u>	<u>l<u>u</u>zhēlr.</u>
3. <u>l<u>u</u>zhēnellā.</u>	<u>l<u>u</u>zhēnellā.</u>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>l<u>u</u>zhēnazzam.</u>	<u>l<u>u</u>zhēnazzamish.</u>
2. <u>l<u>u</u>zhēnazzish.</u>	<u>l<u>u</u>zhēnazzār.</u>
3. <u>l<u>u</u>zhēnazzi.</u>	<u>l<u>u</u>zhēnazzi.</u>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <u>l<u>u</u>zhengam.</u>	<u>l<u>u</u>zhengāmish.</u>
2. <u>l<u>u</u>zhengash.</u>	<u>l<u>u</u>zhengār.</u>
3. <u>l<u>u</u>zhengā.</u>	<u>l<u>u</u>zhengā.</u>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>l<u>u</u>zhengossam.</u>	<u>l<u>u</u>zhengossamish.</u>
2. <u>l<u>u</u>zhengossish.</u>	<u>l<u>u</u>zhengussār.</u>
3. <u>l<u>u</u>zhengossā.</u>	<u>l<u>u</u>zhengusthai.</u>

* The root is lusht or lush, the tenses being formed accordingly.

8.

IMPERATIVE.

Singular.

Plurcl.

1.

luzhēlemá.

2. *luzhē.*

luzhēlē.

3. *luzhēnellā.*

luzhēnellā.

9.

CONDITIONAL.

Singular.

Plural.

1. *lushtimtān.*

lushtemishtān (?).

2. *lushtichtān.*

lushtērtān (?).

3. *lushtinntān.*

lushtinntān (?).

INFINITIVE, nizhisth, nishisth, or nishisth, to sit.

1. Part. Pres., nishīn, nishēl.
2. „ Past, nishītī.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <u>nizhēnam</u> .	<u>nizhēmish</u> .
2. <u>nizhenj</u> .	<u>nizhēr</u> .
3. <u>nizhēnn</u> .	<u>nizhēnd</u> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <u>nizhēlom</u> , <u>nishālom</u> .	<u>nizhēmā</u> .
2. <u>nizhēlosh</u> .	<u>nizhēlr</u> .
3. <u>nizhēlā</u> .	<u>nizhēlā</u> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>nizhinazzam</u> .	<u>nizhinazamish</u> .
2. <u>nizhinazzish</u> .	<u>nizhinazzār</u> .
3. <u>nizhinazzī</u> .	<u>nizhinazzī</u> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <u>nishiā'm</u> .	<u>nishiāmish</u> .
2. <u>nishiā'sh</u> (?).	<u>nishiā</u> .
3. <u>nishiā</u> , or <u>nishīn azz</u> .	<u>nishiā</u> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>nizhēnassim</u> .	<u>nizhēnassamish</u> .
2. <u>nizhēnassish</u> .	<u>nizhēnassār</u> .
3. { <u>nizhēnassī</u> .	{ <u>nizhēnassī</u> .
<u>nizhēnistai</u> .	<u>nizhēnistai</u> .

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>nizhēmā.</i>
2. <i>nizhē.</i>	<i>nizhēlr.</i>
3. <i>nizhēlā, nizhā.</i>	<i>nizhēlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhēlambā.</i>	<i>nizhēlamishbā.</i>
2. <i>nizhēlazhbā.</i>	<i>nizhēlrbā.</i>
3. <i>nizhēlabā.</i>	<i>nizhēlabā.</i>

INFINITIVE, *piltisth*, to fall.

1. Part. Pres., *piltil*.
2. „ Past, *piltēti*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltēnam.</i>	<i>piltēmá.</i>
2. <i>piltanj.</i>	<i>piltě̃r.</i>
3. <i>piltann.</i>	<i>piltand.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltilom.</i>	<i>piltilēmá.</i>
2. <i>piltilos̄h.</i>	<i>piltě̃lr.</i>
3. <i>piltilā.</i>	<i>piltilā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltinassam.</i>	<i>piltinassamish.</i>
2. <i>piltinassish.</i>	<i>piltinassā̃r.</i>
3. <i>piltinassī.</i>	<i>piltinassī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltiā'm.</i>	<i>piltiāmish.</i>
2. <i>piltiā'sh.</i>	<i>piltiā̃r.</i>
3. <i>piltiā.</i>	<i>piltiā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltissam.</i>	<i>piltissamish.</i>
2. <i>piltissish.</i>	<i>piltissā̃r.</i>
3. <i>piltissi?</i>	{ <i>piltissi,</i> <i>piltistat.</i>

8.

IMPERATIVE.

Singular.

Plural.

1.

piltilēmá.

2. *pilti.*

piltēlār.

3. *piltilā.*

piltilā.

9.

CONDITIONAL.

Singular.

Plural

1. *piltimdān.*

piltimishlā

2. *piltishtā.*

piltīrdā.

3. *piltiltā.*

piltiltā,

INFINITIVE, **achūnasth**, to run.

1. Part. Pres., *achūnam*.
2. „ Past, *achūndī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnam</i> .	<i>achūnamish</i> .
2. <i>achūnanj</i> .	<i>achūr</i> .
3. <i>achūnann</i> .	<i>achūnand</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnlom</i> .	<i>achūlammā</i> .
2. <i>achūnlosh</i> .	<i>achūnlr</i> .
3. <i>achūnlā</i> .	<i>achūnlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnazzam</i> .	<i>achūnazzamish</i> .
2. <i>achūnazzish</i> .	<i>achūnazzār</i> .
3. <i>achūnazzī</i> .	<i>achūnazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūniā'm</i> (?).	<i>achūniāmish</i> .
2. <i>achūniā'sh</i> (?).	<i>achūniār</i> .
3. <i>achūniā</i> (?).	<i>achūniā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnissam</i> .	<i>achūnissamish</i> .
2. <i>achūnissish</i> .	<i>achūnissār</i> .
3. <i>achūnissi</i> .	<i>achūnissi</i> .

8.

IMPERATIVE.

Singular.

Plural.

1.

achūlammá.

2. *achūnō.*

achūnlār.

3. *achūnlā.*

achūnlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *achūnambá.*

achūnamishbá.

2. *achūnashbá.*

achūrbá.

3. *achūnabá.*

achūnabá.

INFINITIVE, *otisth,* utisth*, to remain.

1. Part. Pres., *otin, utin*.
2. „ Past, *otitī, uttī, † uttā*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>otinam.</i>	<i>otimmish.</i>
2. <i>otinj.</i>	<i>otār.</i>
3. <i>otinn.</i>	<i>otind.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>otilom.</i>	<i>otimmā, otīlammā</i>
2. <i>otilosh.</i>	<i>otilr.</i>
3. <i>otilā.</i>	<i>otilā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>otinazzam.</i>	<i>otinazzamish.</i>
2. <i>otinazzish.</i>	<i>otinazzār.</i>
3. <i>otinazzi.</i>	<i>otinazzi.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>otiniā'm, uttā.</i>	<i>otiniāmish.</i>
2. <i>otiniā'sh.</i>	<i>otīr.</i>
3. <i>otiniā.</i>	<i>otiniā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>otinassam.</i>	<i>otinassamish.</i>
2. <i>otinassish.</i>	<i>otinassār.</i>
3. <i>otinassi.</i>	<i>otinassi.</i>

* The first letter throughout the verb is sometimes *u*.

† This is found in the sense of "that which remained; the leavings."

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>otimmá.</i>
2. <i>otl, otľ.</i>	<i>otľär.</i>
3. <i>otľä.</i>	<i>otľä.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>otinambá.</i>	<i>otinamizhbá.</i>
2. <i>otinazhbá.</i>	<i>otĩrbá.</i>
3. <i>otinabá.</i>	<i>otinabá.</i>

INFINITIVE, **ias̄th, yosth, yusth, yūsth**, to eat.

1. Part. Pres., *yūl*.
2. „ Past, *yūtī, zhūtī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūnam, aietam.</i>	<i>yūmish̄.</i>
2. <i>yūnjī, yūchī.</i>	<i>yūr.</i>
3. <i>yūnn, yūtt, yūttett.</i>	<i>yūnd, yūtt, yūttett.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūlom.</i>	<i>yūmā.</i>
2. <i>yūlosh̄.</i>	<i>yūlr.</i>
3. <i>yūlā.</i>	<i>yūlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūnazzam.*</i>	<i>yūnazzamish̄.</i>
2. <i>yūnazzish̄.</i>	<i>yūnazzār.</i>
3. <i>yūnazzī.</i>	<i>yūnazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>iyā, iārā (?)</i> .	<i>iāramish̄ (?)</i> .
2. <i>iārā.</i>	<i>iār.</i>
3. <i>iārā, iyā, iyāsh̄t.</i>	<i>iārā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>iārissam.</i>	<i>iārissamish̄.</i>
2. <i>iārissish̄.</i>	<i>iārissār.</i>
3. <i>iārissī.</i>	<i>iārissī.</i>

* In this tenso the letter *l* sometimes takes the place of *n* as *yūlazzam*, etc.

8.

IMPERATIVE.

*Singular.**Plural.*

- 1.
2. *iō, āyū, yō, yū.*
3. *yūlā.*

yūmā.
yūr.
yūlā.

9.

CONDITIONAL.

*Singular.**Plural.*

1. *yūnambū.*
2. *yūnjbā.*
3. *yūnabā.*

yūmishbā.
yūrbā.
yūndabā.

INFINITIVE, *ngūsth*, to take.

1. Part. Pres., *ngal*.
2. „ Past, *ngātsi*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngānam</i> .	<i>ngāmish</i> .
2. <i>nganj</i> .	<i>ngār</i> .
3. <i>ngann, ngatt</i> .	<i>ngand</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngālom</i> .	<i>ngāmā</i> .
2. <i>ngālosh</i> .	<i>ngālr</i> .
3. <i>ngālā</i> .	<i>ngālā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngānazzam</i> .	<i>ngānazzamish</i> .
2. <i>ngānazzish</i> .	<i>ngānazzār</i> .
3. <i>ngānazzī</i> .	<i>ngānazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtā'm</i> .	<i>ngūtāmish</i> .
2. <i>ngūtā'sh</i> .	<i>ngūtār</i> .
3. <i>ngūtā</i> .	<i>ngūtā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtūssam</i> .	<i>ngūtūssamish</i> .
2. <i>ngūtūssish</i> .	<i>ngūtūssār</i> .
3. <i>ngūtūssī, ngūtastai</i> .	<i>ngūtūssī, ngūtastai</i> .

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>ngāmā.</i>
2. <i>ngā.</i>	<i>ngār.</i>
3. <i>ngālā.</i>	<i>ngālā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtambā (?)</i> .	<i>ngāmabā (?)</i> .
2. <i>ngūllazzibā (?)</i>	<i>ngālrbā (?)</i> .
3. <i>ngūtabā.</i>	<i>ngūtabā.</i>

INFINITIVE, *prēsth*, to give.

1. Part. Pres., *prēl* (?).
2. „ Past, *prētī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>prēnam.</i>	<i>prēmā.</i>
2. <i>prēnjī.</i>	<i>prēr.</i>
3. <i>prētt, prēnn.</i>	<i>prēnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>prēlom, prōm.</i>	<i>prēmā.</i>
2. <i>prēlo_{sh}.</i>	<i>prēl_r.</i>
3. <i>prēlā.</i>	<i>prēlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>prēnazzam.</i>	<i>prēnazzam_{ish}.</i>
2. <i>prēnazz_{ish}.</i>	<i>prēnazzār.</i>
3. <i>prēnazzī.</i>	<i>prēnazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ptā'm.</i>	<i>ptām_{ish}.</i>
2. <i>ptā'_{sh}.</i>	<i>ptār.</i>
3. <i>ptā.</i>	<i>ptā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ptāssiam.</i>	<i>ptāssam_{ish}.</i>
2. <i>ptāssi_{sh}.</i>	<i>ptāssār.</i>
3. <i>ptāssi, ptustai.</i>	<i>ptāssi, ptustai.</i>

8.

IMPERATIVE.

Singular.

Plural.

1.

prēmá.

2. *prē.*

prělr.

3. *prělā.*

prělā.

9.

CONDITIONAL.

Singular.

Plural.

1. *prēlombá.*

prēlomishbá.

2. *prēloshbá.*

prělōrbá.

3. *prělābá.*

prělābá.

INFINITIVE, *awēsth*, to bring, to take.

1. Part. Pres., *awēl*.
2. „ Past, *awīti*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awēnom</i> , <i>awētum</i> .	<i>awēmish</i> .
2. <i>awēnj</i> .	<i>awēr</i> .
3. <i>awēnn</i> , <i>awētt</i> .	<i>awēnd</i> , <i>awēttett</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awēm</i> , <i>awēlom</i> .	<i>awēmā</i> .
2. <i>awēlosh</i> .	<i>awēlr</i> .
3. <i>awēlā</i> .	<i>awēlā</i> , <i>awēttett</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awēnazzam</i> .	<i>awēnazzamish</i> .
2. <i>awēnazzish</i> .	<i>awenazzār</i> .
3. <i>awēnazzī</i> .	<i>awēnazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awērā m</i> .*	<i>awērāmish</i> (?).
2. <i>awērā'sh</i> .	<i>awērār</i> (?).
3. <i>awērā</i> , <i>awaristhai</i> .	<i>awērā</i> , <i>awaristhai</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>awarissam</i> .	<i>awarissamish</i> (?).
2. <i>awarissish</i> .	<i>awarissār</i> (?).
3. <i>awarissi</i> .	<i>awarissi</i> .

* *Awēra* or *arwara*, and pluperfect *awarissam* or *arwarissam*.

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>awēmā.</i>
2. <i>giats, gats.</i>	<i>gatsār.</i>
3. <i>awēlā.</i>	<i>awēlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>awarambā.</i>	<i>awaramishbā.</i>
2. <i>awarījbā.</i>	<i>awarērbā (?)</i>
3. <i>awarabā.</i>	<i>awarabā.</i>

INFINITIVE, **amjisth**, to put on clothes.

1. Part. Pres., *amjil*.
2. „ Past, *amjilti*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjinam</i> .	<i>amjimish</i> .
2. <i>amjinj</i> .	<i>amjiĩr</i> .
3. <i>amjitt</i> , <i>amjinn</i> .	<i>amjind</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjilom</i> .	<i>amjimmā</i> .
2. <i>amjilosh</i> .	<i>amjiĩr</i> .
3. <i>amjilā</i> .	<i>amjilā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjinazzam</i> .	<i>amjinazzamish</i> .
2. <i>amjinazzish</i> .	<i>amjinazzār</i> .
3. <i>amjinazzī</i> .	<i>amjinazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjiā'm</i> .	<i>amjiā'mish</i> .
2. <i>amjiā'sh</i> .	<i>amjiār</i> .
3. <i>amjiā</i> .	<i>amjiā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjissim</i> .	<i>amjissimish</i> .
2. <i>amjissish</i> .	<i>amjissār</i> .
3. <i>amjissī</i> , <i>amjistai</i> .	<i>amjissī</i> , <i>amjistai</i> .

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>amjimmá.</i>
2. <i>amjū.</i>	<i>amjilār.</i>
3. <i>amjilā.</i>	<i>amjilā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjilambā.</i>	<i>amajimmabā</i>
2. <i>amjiloshbā.</i>	<i>amjilrbā,</i>
3. <i>amjilabā.</i>	<i>amjilabā.</i>

INFINITIVE, *pshīsth*, to grind.

1. Part. Pres., *pshīl* (?).
2. „ Past, *pshītī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pshīnam.</i>	<i>pshīmish.</i>
2. <i>pshīnj.</i>	<i>pshīr.</i>
3. <i>pshīnn.</i>	<i>pshīnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pshīlom.</i>	<i>pshīmā.</i>
2. <i>pshīlosh.</i>	<i>pshīlr.</i>
3. <i>pshīlā.</i>	<i>pshīlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pshīnazzam.</i>	<i>pshīnazzamish.</i>
2. <i>pshīnazzish.</i>	<i>pshīnazzār.</i>
3. <i>pshīnazzī.</i>	<i>pshīnazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pshā'm.</i>	<i>pshāmish.</i>
2. <i>pshā'sh.</i>	<i>pshār.</i>
3. <i>pshā.</i>	<i>pshā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>pshīssam.</i>	<i>pshīssamish.</i>
2. <i>pshīssish.</i>	<i>pshīssār.</i>
3. <i>pshīssi.</i>	<i>pshīssi.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>pshimā.</i>
2. <i>pshi.</i>	<i>pshilār.</i>
3. <i>pshilā.</i>	<i>pshilā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>pshinambā.</i>	<i>pshimishbā.</i>
2. <i>pshishbā (?)</i> .	<i>pshīrbā.</i>
3. <i>pshibā.</i>	<i>pshibā.</i>

INFINITIVE, **wisth**, or **vīsth**, to beat.

1. Part. Pres., *wī'*.
2. „ Past, *wītī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winom.</i>	<i>wimish.</i>
2. <i>wich, winj.</i>	<i>wīr.</i>
3. <i>winn, witt.</i>	<i>wind.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>wilom.</i>	<i>wimā.</i>
2. <i>wilosh.</i>	<i>wilōr.</i>
3. <i>wilā.</i>	<i>wilā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winazzam.</i>	<i>winazzamish.</i>
2. <i>winazzish.</i>	<i>winazzār.</i>
3. <i>winazzī.</i>	<i>winazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winā'm.</i>	<i>wināmish.</i>
2. <i>winā'sh.</i>	<i>winār.</i>
3. <i>winā.</i>	<i>winā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>winossam.</i>	<i>winossamish.</i>
2. <i>winossish.</i>	<i>winossār.</i>
3. <i>winossī.</i>	<i>winossī.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>wimā.</i>
2. <i>wi.</i>	<i>wilōr.</i>
3. <i>wilā.</i>	<i>wilā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>winambā.</i>	<i>winamishbā (?)</i> .
2. <i>winoshbā.</i>	<i>wīrbā (?)</i> .
3. <i>winabā.</i>	<i>winabā.</i>

INFINITIVE, **nizhōsth**, to cause to sit; to set.

1. Part. Pres., **nizhōl** (?).
2. „ Past, **niznōti** (?).

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. nizhōnam.	nizhōmish.
2. nizhōnj.	nizhōr.
3. nizhōnn.	nizhōnd.

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. nizhōlom.	nizhōlmā.
2. nizhōlosh.	nizhōlr.
3. nizhōlā.	nizhōlā.

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. nizhōnazzam.	nizhōnazzamish.
2. nizhōnazzish.	nizhōnazzār.
3. nizhōnazzi.	nizhōnazzi.

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. nishēā'm.	nishēāmish (?).
2. nishēā'sh.	nishēr.
3. nishēā.	nishēā.

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. nizhōnassam.	nizhōnassamish.
2. nizhōnassish.	nizhōnassār.
3. nizhōnassi.	nizhōnassi.

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>nizhāmmā.</i>
2. <i>nizhāḥ.</i>	<i>nizhāḥr.</i>
3. <i>nizhālā.</i>	<i>nizhālā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhālezambā.</i>	<i>nizhālazamishbā.</i>
2. <i>nizhālezishbā.</i>	<i>nizhālezrībā.</i>
3. <i>nizhālezibā.</i>	<i>nizhālezibā.</i>

INFINITIVE, *piltōsth*, to cause to fall; throw down.

1. Part. Pres., *piltōl* (?).
2. „ Past, *piltetti*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōnam.</i>	<i>piltōmā.</i>
2. <i>piltōnanj.</i>	<i>piltōr.</i>
3. <i>piltōnn.</i>	<i>piltōnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōlom.</i>	<i>piltōlōmmā.</i>
2. <i>piltōlo<u>sh</u>.</i>	<i>piltōlōr.</i>
3. <i>piltōlā.</i>	<i>piltōlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōnassam.</i>	<i>piltōnassami<u>sh</u>.</i>
2. <i>piltōnassi<u>sh</u>.</i>	<i>piltōnassār.</i>
3. <i>piltōnassī.</i>	<i>piltōnassī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltēā'm.</i>	<i>piltēāmi<u>sh</u>.</i>
2. <i>piltēā'<u>sh</u>.</i>	<i>piltēār.</i>
3. <i>piltēā.</i>	<i>piltēā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōssum.</i>	<i>piltōssumi<u>sh</u>.</i>
2. <i>piltōssi<u>sh</u>.</i>	<i>piltōssār.</i>
3. <i>piltōssi, piltōstai.</i>	<i>piltōssi, piltōstai.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>piltōmmā.</i>
2. <i>piltāḥ.</i>	<i>piltōlār.</i>
3. <i>piltōlā.</i>	<i>piltōlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōmbā.</i>	<i>piltōmabā (?)</i> .
2. <i>piltōshbā.</i>	<i>piltōrbā (?)</i> .
3. <i>piltōbā.</i>	<i>piltōlabā (?)</i> .

55. The following are some forms of a defective or irregular verb **aōsth**, to come :—

having come,	<i>attī.</i>	Imperative,	<i>ats</i>
it comes or	} <i>afziā.</i>	come,	} <i>prēts.</i>
will come,		if you come,	
he comes,	<i>ann, cwettett.</i>	we are coming	} <i>atsomā.</i>
I came,	<i>aiyōsam.</i>	or will come,	
thou camest,	<i>aiyōsh, osh, hāu.</i>	they come,	<i>attēt.</i>
he came,	{ <i>aiyō, ozz,</i> <i>ess, adsā,</i> <i>afziā.</i>	they have.	{ <i>afziā, osth,</i> <i>osthai,</i>
		come,	
			<i>āyū.</i>

56. "To be able," **busth**, is used by adding it to the root of a verb, supplemented by a letter for euphony if desired, as, to catch, *damisth*; I cannot catch, *dam-en na battam*.

I cannot enter,	<i>en na battam.</i>
I cannot pull,	<i>kshon na battam.</i>
you cannot run,	<i>achūn na banj.</i>
you can kill,	<i>jār bachā.</i>
he cannot make,	<i>kon n'buttett</i>
thou wilt not be able to go,	<i>n'pā balosh.</i>
I cannot go,	<i>n'iam banam.</i>
he cannot go,	<i>pilingēn na batt.</i>
we cannot see,	<i>emā wār n'bammā.</i>

57. "To have" is rendered thus: I have two horses, to me two horses are, *iā dū ūshp asht*. A form *wās*, "has," is sometimes heard, as *tapak wās*, he has a gun; *dush n'wāsam*, I have no blame. This word has many parts which seem to come from an infinitive *wāsth*.

PASSIVE.

58. The passive form of the verb is not very often used. The following are samples :—

My arm is broken,	<i>iā duī peṭangwā.</i>
The stick is broken,	<i>māri perongī.</i>
My ankle is broken,	<i>grik peṭangūs.</i>
The bow is broken,	<i>drōn peṭangūs.</i>
The bridge is broken,	<i>sū peṭangess.</i>
My saddle will be broken,	<i>zīn peṭang ellā.</i>
The leg will be broken,	<i>nanden peṭanlā.</i>
I am beaten,	<i>ōts vīna vīna karessam.</i>
Thou wilt be beaten,	<i>tu vinagan ungalosh.</i>
He would have been beaten,	<i>ika vinagan ungalazī.</i>
We have been beaten,	<i>emā vinagan ungutussī.</i>
Grass is eaten up,	<i>yūs yūti laga biss.</i>
You will be killed,	<i>shā jāra elār.</i>
He was killed,	<i>aska jāra gwā.</i>
Ten soldiers were killed,	<i>duts spāhī tapā gwā.</i>

The last eight of the above were obtained by Khān Sāhib Abdul Hekīm Khān.

(VI) INDECLINABLES.

59.

ADVERBS OF TIME.

afterwards,	{ <i>ptior, ptiwar,</i> <i>ptibar, or pāmē.</i>	Litherto,	<i>starak wik.</i>
all together,	<i>ē wōr.</i>	immediately,	<i>sapp, sapp.</i>
always,	<i>parē wōr.</i>	last year,	<i>pō, pō sē.</i>
at any time,	<i>kai wōs tã.</i>	late,	<i>drē.</i>
at last,	<i>pēlik.</i>	never,	<i>kūl na.</i>
at what time ?	<i>koī ?</i>	once,	<i>ē wōr.</i>
back again,	<i>dī, wā.</i>	rarely,	<i>achok woktā.</i>
before,	<i>shaiyē.</i>	separate,	{ <i>kūrē kūrē, kūrē</i> <i>kūrē, yo nirikē.</i>
by night,	<i>radar.</i>	since when ?	<i>kuī stē ?</i>
daily,	<i>sang gujr.</i>	some day or	{ <i>kuī wōs tã.</i>
day after to-	{ <i>attrī.</i>	another,	
morrow,		sometimes,	<i>kāchī, kuī kuī.</i>
day before	{ <i>nottre.</i>	soon,	<i>sapp, achūnam.</i>
yesterday,		ten times,	<i>duts wōr.</i>
each day ;	{ <i>eo gujrē.</i>	to-day,	{ <i>starak, pstarak,</i> <i>pshtarak, shtak.</i>
daily ; in		to-morrow,	<i>dalkiē, dalkia.</i>
a day,		twice,	<i>dū wōr.</i>
early, or soon,	<i>shangyē.</i>	two days	{ <i>achutt.</i>
early morning,	<i>kuiā.</i>	hence,	
ever,	<i>kuī, kuī wōs tã.</i>	when ?	{ <i>kāstē tār,</i> <i>kai wōkt ?</i>
formerly,	{ <i>shangyē zamā-</i> <i>na tã.</i>	yesterday,	<i>dūs, dus.</i>
henceforth,	<i>pāmū.</i>		

60.

ADVERBS OF PLACE.

anywhere,	<i>kōr.</i>	in front of,	<i>nirgō.</i>
around,	<i>p'banūr.</i>	here,	<i>anī, amc.</i>
back,	<i>wā.</i>	high up,	<i>chīr.</i>
back again,	<i>dī.</i>	inside,	<i>attēr.</i>
down hill,	<i>brūlē, buru.</i>	low down (a	{ <i>nīr.</i>
down stream,	<i>vinrēnī.</i>	valley),	
downwards,	<i>wār, wao, yūr.</i>	near,	{ <i>turē, torē,</i> <i>tawarē, attkhi.</i>
far,	<i>badūr.</i>	outside,	<i>bar, berū.</i>
in front,	{ <i>panoi, nashtar-</i> <i>wai.</i>	somewhere,	<i>kōr.</i>

on this side (of a river, etc.),	$\left. \begin{array}{l} \\ \end{array} \right\} \tilde{ir}.$	there,	<i>akī, akīyē, hatt.</i>
on that (the far) side (of a river, etc.),	$\left. \begin{array}{l} \\ \end{array} \right\} p\tilde{ēr}.$	up hill,	<i>atōre.</i>
this way,	<i>inā pōr, anī pōr.</i>	up to,	<i>katī.</i>
that way,	<i>akī pōr.</i>	whence,	<i>kōr stē.</i>
		whereabouts,	<i>kett.</i>
		which way ?	<i>korār ?</i>

61. ADJECTIVES AND ADVERBS OF QUANTITY.

how much ?	<i>chī, chok, chuk.</i>	very	$\left\{ \begin{array}{l} bilūgh, bilugh, \\ biliuk. \end{array} \right.$
this much,	<i>igiak.</i>	to a small extent,	<i>achok.</i>
so many,	<i>azhik.</i>		
so much,	<i>azhisto.</i>		

62. ADVERBS OF SIMILITUDE.

aloud,	<i>kāgrē.</i>	separately,	$\left\{ \begin{array}{l} kūr kūr, kūr \\ kūr. \end{array} \right.$
certainly,	<i>buasht.</i>	somewhat, a little,	$\left. \begin{array}{l} \\ \end{array} \right\} achok.$
even,	<i>dī.</i>	slowly, by stealth,	<i>chillē.</i>
forcibly,	<i>kartē.</i>	surely,	<i>nashtontī.</i>
for nothing,	<i>giā, gijā.</i>	therefore,	<i>ikiē dugā.</i>
how ?	<i>kaikotē, kāktī ?</i>	verily,	<i>buasht.</i>
like this,	<i>ajik.</i>	violently,	<i>kōtē, kartē.</i>
like to,	$\left\{ \begin{array}{l} agyūr, pūrst, \\ agūr. \end{array} \right.$	well,	<i>lē, lesstaka.</i>
loudly,	<i>kotē.</i>	wherefore ?	<i>kai dugā ?</i>
not,	<i>na, nā, noh.</i>	why ?	$\left\{ \begin{array}{l} kyē, kai dū, \\ kyū, kaikotē ? \end{array} \right.$
otherwise,	<i>giā.</i>		
perhaps,	<i>shtalē, ingol kā.</i>		

63. POST-POSITIONS AND PREPOSITIONS.

after,	$\left\{ \begin{array}{l} ptiwar, ptior, \\ tibar. \end{array} \right.$	behind,	(see "after.")
around,	<i>pachūr, p'banūr.</i>	between,	<i>p'minj, p'mich.</i>
at the time of (going),	$\left. \begin{array}{l} \\ \end{array} \right\} (piliang) t\tilde{ā}.$	beyond,	<i>pār.</i>
before,	<i>p'miōk.</i>	by, in act of,	<i>mēsh, mish, mēsh.</i>
		by reason of,	<i>tā.</i>
		in front of (thee),	<i>(tū) p'nishar.</i>

POST-POSITIONS AND PREPOSITIONS—*continued*.

for sake of,	{	<i>dugā</i> , sometimes pronounced very rapidly like <i>tikā</i> , <i>kā</i> , <i>gā</i> ; sometimes <i>ā</i> is used as a suffix to Infinitives as <i>yusthā</i> , for sake of eating.	of,	<i>tā</i> . *
			on,	<i>tā</i> .
			on account of,	<i>tā</i> .
			outside of,	<i>bē</i> , <i>begū</i> , <i>berū</i> , <i>bar</i> .
			together with,	<i>tā</i> .
			towards,	<i>pōr</i> , <i>ba</i> (as a prefix).
			under,	<i>pagiōr</i> , <i>pagūr</i> .
			until,	<i>wik</i> .
from,		<i>stē</i> , <i>ste</i> , <i>stē</i> .	upon,	<i>pagūr</i> , <i>tā</i> .
			up to,	<i>wik</i> .
in,	{	<i>b</i> as a prefix, as <i>b'bhīm</i> , in the ground; or <i>p'</i> or <i>pa</i> ; <i>tā</i> ; suffix <i>ē</i> ; <i>mē</i> , <i>mī</i> .	with (in company),	{ <i>mēsh</i> , <i>mish</i> .
			with (by means of),	{ <i>wārē</i> , <i>wrā</i> , <i>wrē</i> .
in midst of,		<i>p'mijhū</i> .	with (by means of),	{ <i>mēsh</i> , <i>mish</i> , <i>mēsh</i> .
instead of,		<i>piōl</i> .		
near to,		<i>chiwōl</i> , <i>tawarē tā</i> .		

64.

— CONJUNCTIONS, ETCETERA.

The Kāfirs appear to dispense with conjunctions as much as possible. The construction of the language avoids them. Some seem borrowed from the Chitrālī.

also,	{	<i>dī</i> .
even,		
and,		<i>ojē</i> ; <i>jē</i> .
not,		<i>nā</i> , <i>na</i> , <i>nai</i> , <i>noh</i> .
if,		<i>ka</i> .
otherwise,		<i>ka-na</i> .
or,		<i>te</i> .

yes. Although in an affirmative reply to such a question as "Has Widing come?", "yes" is sometimes rendered by the Chitrālī word "*dī*," it is usual to reply "He has come" or "Widing has come."

* The post-position *tā* is sometimes *tā* or *tār*.

65.

INTERJECTIONS.

Movements of the hands, etc., are very largely used to express feelings of surprise, annoyance, etc.

alas,	{ <i>hai hai,</i> <i>uterestā.</i>	for shame, <i>thū thū.</i>
be silent,	<i>chūsh̄t osh̄.</i>	have a care, <i>tarāchī bo.</i>
bravo,	<i>shamash̄.</i>	it is well; } <i>lesstā balā.</i>
good-bye and	{ <i>so enjī.</i>	all right. }
good luck,		

66.

(VII) NUMERALS.

CARDINALS.

1. <i>ē, eo, yu, yō.</i>	19. <i>nēits.</i>
2. <i>dū, duī.</i>	20. <i>witsī, watsa.</i>
3. <i>trē.</i>	21. <i>witsī eo.</i>
4. <i>sh̄to.</i>	30. <i>witsa duts.</i>
5. <i>puch, pōch, pōj.</i>	40. <i>du witsī.*</i>
6. <i>shu.</i>	50. <i>du witsī duts.</i>
7. <i>sutt.</i>	60. <i>trē witsī.</i>
8. <i>usht.</i>	70. <i>trē witsī duts.</i>
9. <i>non.</i>	80. <i>sh̄to witsī.†</i>
10. <i>duts, dots.</i>	90. <i>sh̄to witsī duts.</i>
11. <i>yanits.</i>	100. { <i>pōch witsī, but sometimes</i> <i>sher is used.</i>
12. <i>dits.</i>	200. <i>duts witsī.</i>
13. <i>trits.</i>	300. <i>pachits witsī.</i>
14. <i>shtrits.</i>	400. <i>azār.</i>
15. <i>pachits.</i>	1000. { <i>diu azār je duts witsī</i> <i>(sometimes azār is used).</i>
16. <i>shets.</i>	2000. <i>push azār.</i>
17. <i>sapits.</i>	
18. <i>ashtits.</i>	

The Kāfirs, it will be seen, like the tribes of the Russian Caucasus, count by twenties.† Sir George Robertson informs me that, in the high figures, their counting is not only very rapid but remarkably accurate, in spite of the apparent drawback.

* The following numerals, differing from the above, are in the Collection of the Reverend Worthington Jukes, viz., 40, *dust*; 50, *twā dits*; 60, *chatwāts*; 70, *pachwāts*; 80, *shotsa*; 90, *sudat*; 100, *huzhuts*.

† Note a French similarity "*quatre vingt*."

ORDINALS.

67. The Ordinals are formed thus :—

<i>panishr</i> ,	first.	<i>witsī ptiwar</i> , (?)	twentieth.
<i>panishr stē ptibar</i> , (?)	second.	<i>pōch witsī ptiwar</i> , (?)	hundredth.
<i>trē ptiwar</i> , (?)	third.		

68. Duplication is expressed thus :—

<i>dū ē pōr</i> ,	two-fold.	<i>duts ē pōr</i> ,	ten-fold.
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69. Distributive Numerals :—

<i>yo narik</i> ,	} one by one.	<i>yo trā trē</i> ,	three by three.
<i>yo kūrē</i> ,			
<i>yō dodun</i> ,	two by two.	<i>yō chashton</i> ,	four by four.

70. Fractions, etc.—

<i>chillai</i> ,	quarter.	<i>tinch</i> ,	half.
	<i>erangst</i> ,		a pair.

(VIII) MISCELLANEOUS.

71. The following are some of the ordinary weights and measurements :—

<i>manṇa</i> ,	2½ seers, (5 lbs.)	<i>ē dusht</i> ,	{ elbow to end of middle finger.
<i>kazhē</i> ,	15 „ (30 lbs.)	<i>ē giats</i> ,	neck to ditto.
<i>sh̄to kazhē</i> ,	60 „ (120 lbs.)	<i>ē lambar</i>	{ from shoulder to ditto.
<i>dr̄isht</i> ,	span.	<i>ē potten</i> ,	a pace.
<i>maro dusht</i> ,	{ elbow to end of clenched fist.		

72. The following are divisions of the day :—

<i>gūrūm ettā</i> ,	{ cock crow, dawn.	<i>radhar (rōtar) brābar</i> ,	{ midnight.
<i>ruch bā</i> ,	daylight.	<i>grish̄ painjī</i> ,	{ from 3 P.M. till evening.

<i>sū ptt,</i>	{ time of the sun's appearance.	<i>sū chunzli,</i>	sunrise.
<i>yazhi-wēl,</i>	morning.	<i>sē yūr,</i>	{ evening twilight, sun-down.
<i>grisk-bā,</i>	noon.	<i>patramjuk,</i>	night.
<i>sū tsāwen bibā,</i>	{ sunset.		
<i>sū puēli,</i>			

73.

CARDINAL POINTS.

North,	{ (no word, unless "to- wards the Great Bear," <i>prusht pōr</i> , is used).	East, sunrise way,	<i>sū chunzli pōr.</i>
		West, sunset way,	{ <i>sū puēli pōr</i> , <i>sū puesth pōr</i> , <i>sū puettan pōr.</i>
South,	(no word).		

74. The following information is given by the Reverend Worthington Jukes:—

DAYS OF THE WEEK.

<i>dilkār,</i>	Sunday.	<i>sawer wasa,</i>	Wednesday.
<i>shpah,</i>	Monday.	<i>namāch wasā,</i>	Thursday.
<i>attri,</i>	Tuesday.	<i>agar,</i>	Friday.
	<i>sād wasā,</i>		Saturday.

THE MONTHS.

There are twenty days in a month, and eighteen months (360 * days) in a year.

<i>nilon,</i>	1st month of a year.
<i>shūt,</i>	2nd ditto.
?	3rd ditto.
<i>palrāna,</i>	4th ditto.
<i>badi pāsha,</i>	5th ditto.
<i>karīna,</i>	6th ditto.
<i>nakīrwa,</i>	7th ditto.
<i>mālā,</i>	8th ditto.
<i>wāgcha,</i>	9th ditto.

* Mr. C. Rose, after making enquiries, says there are 380 days in a year, viz., 200 summer days and 180 winter days. There are seven days in a week, and Friday is a day of rest.

THE MONTHS—*continued.*

<i>wariān sherwa,</i>	10th month of a year.
<i>ses kra,</i>	11th ditto.
<i>wutsa satkiya,</i>	12th ditto.
<i>aiyo,</i>	13th ditto.
<i>mār wāra,</i>	14th ditto.
<i>drin,</i>	15th ditto.
<i>mansia, (?)</i>	16th ditto.
<i>do mansia, (?)</i>	17th ditto.
<i>watta,</i>	18th ditto.

SENTENCES.

ENGLISH-BASHGALĪ.

A

1. He is a very *able* man. *Ikāā • biliuk damtōl manchī ess.*
2. Chitrāl is *above* Brōz (*i.e.*, up stream). *Shdrāl Brōza tā chīr ess.*
3. By an *accident* Mirak's gun went off and Basti was hit. Basti died. It was not by design that Mirak killed Basti. *Mirak tapak bējaṛ bar odsī Basti tā preptī. Basti maṛā. Mirak tinj bitī Basti n'jāriā.*
4. My whole body *aches* much. I cannot go. *Iās sundī jitt bilugh bradzott. N'pā banom.*
5. The Chārweḷo also says his head *aches*. *Chārweḷi dī iās shai bradzott kutt.*
6. This year all the fruit is *acid*. *Inā sē sundī kazhwaj cheno asht.*
7. The dog is *across* the river. *Kūrī poh pēr's.*
8. My horse is very *active*. *Iā ushp bilugh damtōl ess.*
9. This egg is *addled*. *Inā aikūn (azhā) pakkhēl biss.*
10. By going there what *advantage* is there ? *Akī gushā kai ōd bā ?*
11. That man's *advice* is not good. *Ikāā manchī varī less n'ess.*
12. My father is a good man: his *advice* is good. *Iā tott le manchī ess: ikī varī less.*
13. Break this wood with an *adze*. *Inā dār woshī mēsh peṭṭ.*
14. Come *after* me. *Iā ptiōr (ptiwar, or tibar) ats.*
15. Come *after* five days. *Pōch wōs ptiwar ats.*
16. We three will go *after* four days. *Emā troi manchī shṭo wōs ptiwar ēmish*
17. Stay here. Come *after* ten days. *Anō nishē. Duts wōs ptiwar ats.*
18. In the *early afternoon* (noon to 3 P.M.) it is very hot: in the *late afternoon* (3 P.M. to evening) it is cool. *Grishbō bilugh tapī ess: grish-painjī shillā bā.*

* As Kāfirs use the fewest possible words to express their meaning, they would, in talking to one another, omit many of the pronouns and post-positions which have been given in these sentences.

19. What is your father's age? *Tōtta tã chok sē bisē ?*
20. My father is considerably aged. *Iã tōtt bilūgh manjar ess.*
21. To agree to my words is good for you. *Iã warī wagā : tū lestabalā.*
22. Agriculture is good for man. *Ptul kudūm karbo manchī lesta-bala.*
23. I have no ailment. *Iā bradzo n'assum.*
24. My father has no ailment. *Iã tōttia kai bradzo nēss.*
25. Silence ! my brother is aiming. *Chūsht ōshē ! iã brā tapik damitt.*
26. To-day the air is cold. *Psharak (sharak or shak) dumish-tatt : shīl bā.*
27. In my valley to-day there is no air. *Emā b'gul sharak dumī n'ishtatt.*
28. Alas ! my son is dead. *Hai hai ! iã piṭr marā.*
29. That sepoy is very alert. *Inā spāhī bilugh damtōl ess.*
30. This is the place where ducks alight. *Jallai amnī nishittett.*
31. All my horses have died. *Iã ushp sang marā.*
32. All we will go. *Emā sang ēmish.*
33. All the men have gone. *Manchī sang gawā.*
34. On that hill there is always snow. *Askē badō sundī zīm ess.*
35. The Mehtar allowed it. *Mehr manchīē vari damitt.*
36. Do you allow me to depart ? *Iã purugul bosellu ?*
37. I, having paid my respects to the Mehtar, am allowed (have got my leave) to depart, and am going. *Mehr salām gaitī ēlom : purū grosam.*
38. Are you going alone ; or does your brother go with you ? *Tū parkī afzōshā ; tū brā dī afzio ?*
39. My son will also go. *Iã piṭr dī afzio.*
40. I don't walk : I always ride. *Ōts pottm n'aletam : sang ushp mēsh ēlom.*
41. This is amazing work. *Inā kudūm lē varī ass.*
42. Among them one is a thief. *Amnio p'mīch eo shtār ess.*
43. To be angry is not good. *Mashikr boh less noh.*

44. Don't be *angry*: I will give you bread. *Tū kabā na bō: ōts burī prēlom.*
45. Yesterday my father became very *angry*. *Dus tōtt bilugh mashoghott.*
46. If you go, I will be *angry*. *Tū gujbā iā burubiz bolam.*
47. I won't go: don't be *angry*. *Ne ēlom: burubiz n'kshī.*
48. My brother has gone: my father is very *angry*. *Iā brā gwā: iā tōtt bilugh burubiz kutt.*
49. My *ankle* is broken. *Iā grik prētangess.*
50. My brother has not come: another man has come. *Iās brā n'aiyo: ē var manchī aiyo.*
51. When he asked me, what answer gavest thou? *Inā kuttātom tū kā walach?*
52. I gave answer "I am sick" (my body aches), moreover I answered "Thou liest." *O waliosam "jitt braāzōt." Ō walatom "tū larich."*
53. Here there are many *ants*. *Amnī gū lē asht.*
54. In winter *ants* don't bite. *Zawōr gū n'chagōtitt.*
55. In spring *ants* bite much. *Wizdōr gū bilugh chagōtitt.*
56. There are verily *ants*; but they don't bite. *Amnī buasht gū asht; n'chagōtett.*
57. I am very *anxious*; my father must die. *Ots wūshātātum; tōtt marett.*
58. Is there (*an*) *ūhūsa* (chopped straw) there? *Hatt tūs assā?*
59. Come here *apart*. *Anī parkiē ats.*
60. Does the enemy *appear*? *Mashūbata waranṭam?*
61. This *apple* is sweet. *Inā paṛṛ aruz ess.*
62. How many men are there in this village? *Inām bagrām cho manchizā?*
63. The *Afghān* soldiers are bad. *Aoghānī spāhī digarā.*
64. Why are they bad? *Kyū digar essā?*
65. This year *apricots* are sour. *Inā sē sarren chinai bā.*
66. My *lower arm* is broken. *Iā dūi pēṭangawā.*
67. On my *upper arm* is a boil. *Iāst gotrā tā pōnduk bā.*
68. In my *armpit* is a boil. *Iāst kachkarā pōnduk bā.*
69. In the *Afghān* army there are a hundred men. *Aoghānī sain pōnj watsa manchī essā.*

70. Walk up and down around my house. *Inā p'amū barēla palgā.*
71. The dog keeps watch around my house. *Krūt inā p'amū palangett.*
72. Bring my bow and arrow. *Iāst drōn shūr giats.*
73. If you eat arsenic, you will die. *Skā yūlosh mṛlosh.*
74. Ascertain: have the coolies come? *Aīshkshī: barwai awettett?*
75. I have ascertained: the coolies have not come. *Aīsh krā: barwai n'afziā.*
76. Go to that house; ascertain well. *Ikiā p'amū wigi aīsh kshī.*
77. The mountain-ash wood is strong. *Tār dār dang ess.*
78. Take away the fire ashes. *Ango tã assā guiē.*
79. Bring so much ashes. *Azhik assē giats.*
80. How much ashes shall I bring? What are you asking? *Chuk assē awēm? Tū kai aīsh kuch?*
81. The aspen tree wood is useless. *Romēn dār kai ūd n'ess.*
82. This ass is not good. *Inī kur less n'ess.*
83. I have fallen; give me assistance. *Ots lunissā; iã lestā kshī.*
84. Thou art giving me assistance; I will give thee a present. *Tū iã litrā prēchī; ōts tū gã lesta kulom.*
85. Yesterday I gave thee much bread. Attest thou it? *Dus ōts bilūgh bor pta'sh. Tū sundī iārā?*
86. I was very hungry, and ate it all. *Iã bilugh āttā bissī sundī iyā.*
87. Thou art very foolish: why attest thou all of it? *Tū bilugh charagh ess: kyā sundī iyānā tū?*
88. Look! the enemy makes an attack (has come on). *Aīsh kshī. Pachan warī afziā.*
89. The dog attacked me. *Krūt iã tã atursiā.*
90. He is a quiet man: don't attack him. *Naluzo manchī ess: kai n'amniō.*
91. Make an attempt to carry out this intention. *Inā warī kuttā kshē.*
92. You don't make an attempt to follow this up. *Tū inā warī nai kutt kshī.*

93. In *autumn* the leaves fall. *Shāro por viyanyā.*
 94. *Autumn* is the time for reaping wheat. *Shāra bā katī erwemā.*
 95. This year many *avalanches* have come down. *Inā sé turus lē āyā.*
 96. In the spring many (*avalanches* of) stones fell. *Wasut vōtt lē afziā.*
 97. That man is very *avaricious*. *Ikīā manchī bilugh dang esi.*
 98. Avoid tobacco. *Tamkio lestā (?) kshī.*
 99. Avoid meat five days; you are ill. *Pōj wōs ano lestā (?) kshī; tū bradso osish.*
 100. I await my son. *Ots iā piṭr aīsh kuttam.*
 101. At the time for prayer awake me. *Namāñ bibā iā betsō.*
 102. My son is asleep: awake him. *Iā piṭr pshwiss: betsō.*
 103. My *axe* has become blunt. *Iā pets dūra biss.*

B

104. My *back* aches. *Iā tā pti bradzott.*
 105. Go *back*! bad man! *Tū digar manchī assish! anī ats!*
 106. If you will come *back*, I shall kill you. *Tū di ats anjibā, jārlam.*
 107. You are tired: I shall give you a *back*. *Tū gatrā bissish: tū achu kalom.*
 108. The *Afghāns* are *bad* men. *Aoghānī manchī digar asht.*
 109. In that *bag* is cloth. *Stā pashtuga tā lattrī asht.*
 110. Bring my *bag* here. *Iā pashtuga anī gats.*
 111. A thief has taken off my *bag*. *Shitāro pashtug brā.*
 112. The coolies have brought my *baggage* here. *Anī barwai lattrī arwristai.*
 113. That man is *bald*. *Stā manchī kurr ess.*
 114. The polo *ball* is lost. *Chkri piz biā.*
 115. That man is *bandy legged* (?) (limps). *Stā manchī kuttātt.*
 116. On the *bank* of the river there are many flowers. *Āo tawarē pīsh lē ai.*
 117. The dog is *barking*: thieves have come. *Krūi rāttatt: shitār ayasar.**

* This form is probably for euphony in connection with the word preceding it.

118. This year wheat is bad; barley is good. *Inā sē gum digara bā; rits lesta bā*
119. Make a basket for me. *Iā dugē kawā kehē.*
120. I want a big basket. *Iā āl kawā ād ess.*
121. Here last year there was a battle. *Inā pō ē shuj biss.*
122. The Badakhshi fights (makes battle) well. *Tāzhī shuj lesta kulai.*
123. My horse is a bay colour. *Iā ushup pilir ess.*
124. I see a beacon on the hill. *Bado ango varion.*
125. Light a beacon on that hill. *Ikīā bado ango kehī.*
126. What is in the bird's beak? *Marangatsē noahpā kai etsal?*
127. Take care! that beam is not strong. *Tarāchī bō! Ikīā argrū less ness.*
128. There are clouds. We cannot see the constellation of the Great Bear. *Nāru ess. Prusht n'warion butt.*
129. Are there bears in the forest? *Ba ben its assē?*
130. My foot pains: I cannot bear it. *Iā tā hūr bradzott: dōr na butt.*
131. That man's beard is become white. *Stā manchī tā dāri kazhira bissā.*
132. I am beaten: I will beat thee to-morrow. *Ots vina vina kařesam: dalkiē tu vilom.*
133. That bird is beautiful. *Ikīā maranga's ō'ingar aiets.*
134. I am tired: get my bed ready. *Gatrā butī ayā sum: prusht gaiets.*
135. I have brought a bed; there is no bedding. *Prusht awārā; ashtrith n'aiesht.*
136. In Bumboreth there are many bees. *Māmreth mācherik lē asht.*
137. Bees will sting. I am afraid of them. *Mācherik aturshilā: widerthum*
138. Go thou before, I will follow. *Tū nashtar wai bō, ōts piturai-salam.*
139. What does that man beg? *Ikīā manchī kai awegutā?*
140. He is not a bad man: he is a beggar. *Ikīā manchī digar n'ess: naluz wās.*
141. Sit behind me on the horse. *Tū ushpa tā iā ptiora nishē.*

142. After eating food don't belch. *Zā zhūtī pahukbut n'kshī.*
143. I place no belief in him. *Ō ikīā warīa n'patitom.*
144. Thou liest! I don't believe thee. *Tū laraichī! tū warī n'patitom.*
145. I have eaten too much: my belly aches. *Shō le iarō: ktol bradzott.*
146. Brōz is below (down stream from) Chitrāl. *Bruz Shtrālo stā nīr ess.*
147. My walking stick is become bent. *Iās manuī dūr biss.*
148. My father is here: and besides him no one. *Iā tōtt anī ess: wārā kāch n'ess.*
149. We have bhūsa and besides nothing else for horses. *Emā tā ushp dugē tūs ass: wārā n'aiesht.*
150. Is the Afghān or Chitrālī soldier the better? *Aoghān spāhī lest ai na Bilian lest ai?*
151. Between Chitrāl and Brōz there is no village. *Shdrāl Bruz p'mij grām n'aiesht.*
152. Beware! the dog will bite you. *Taraichī bō! krūi aturshilon.*
153. Beyond Drōsh there is no cultivation. *Dryus pār kujhī n'aieshta.*
154. The big dog is amiable; the small dog bites. *Āl krūi less: parmen krūi aturshilon.*
155. On the Shāwal pass there are no birds. *Shāwalo bado marangats n'aiesht.*
156. Give me a bit of meat. *Iā dugē achok bitā gats.*
157. Put a bit in my horse's mouth. *Iā ushp ashī lazhom giats.*
158. The horse bites; don't go near. *Ushp analā; tavarāi n'ai.*
159. The black horse fell yesterday. *Zhī ushp dus lunī.*
160. Fetch me two blankets from the house. *Pamu stha iā dugē dū jil gaiets.*
161. Bleed him from his forearm. *Ikīā manchī dūi tā luī bekshā.*
162. In the spring a strong wind blew, and the fruit is damaged. *Wazut damu bilugh ushtiā; kazhwazh nadziā.*
163. The old man is blind. *Purdik kār ess.*
164. My pugri has blood on it. *Ohadrā luī tapola biss.*
165. Spring has come; the trees are blossoming. *Wasut biā: amnī sirēn pizh bā.*

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| 166. Blow the fire hard. | <i>Angā kotē parchiō.</i> |
| 167. The wind blows very fast. | <i>Dumī lē ishtett.</i> |
| 168. Blow out the light. | <i>Ohirāgh yāsē.</i> |
| 169. My knife has become blunt. | <i>Iā chaku duru biss.</i> |
| 170. He is a very boastful man. | <i>Inā manchī bilugh wish tawal ess.</i> |
| 171. Take care! there is a bog ahead of you. | <i>Tarāchibō! Vott (?) athalon.</i> |
| 172. My leg has a boil on it. | <i>Kūr apsis.</i> |
| 173. For making tea boil water. | <i>Chai kshī: dō tipāo.</i> |
| 174. There is a bone in my dog's mouth. | <i>Krūi p'ashī attiss.</i> |
| 175. My bow is broken. | <i>I drōn pettangus.</i> |
| 176. Give this box to the coolie. | <i>Inā sanduka manchī prē.</i> |
| 177. What is this boy's age? | <i>Inā marirē major kai ess?</i> |
| 178. That man has no brain: he is foolish. | <i>Stā mustā ness: bē ass.</i> |
| 179. Break a branch of that tree. | <i>Iki shtom chur petā.</i> |
| 180. In order to get some brass I am going to Chitrāl. | <i>Dara waiētum: Shdrāl diētum.</i> |
| 181. The Government soldiers are all brave. | <i>Sarkāro spāhī sang zūr wai.</i> |
| 182. Bravo! don't be tired! | <i>Shamash! N'gatribōla,</i> |
| 183. Thy ass is braying loud; listen! all the asses are braying. | <i>Tū kur bilugh rāṛra kutt: kor ktī! Sang kur rāṛra kuttett.</i> |
| 184. Get bread for my coolies. | <i>Iā barwai dugē yashī giats.</i> |
| 185. If you won't give me bread, I will die. | <i>Tu i boṛ n'prenjibā ōts mrlom.</i> |
| 186. Do not break my box. | <i>Iā adrē n'pitzen kshē.</i> |
| 187. If you break the wood, I shall be very angry. | <i>Tu dār perinjibā ōts kabā balom.</i> |
| 188. My box is broken (break). | <i>Iā adr pitzen biss.</i> |
| 189. My father has broken (break) his leg. | <i>Iāsī tōtt kūr pett ons.</i> |
| 190. If you fall, your leg will break, as you are fat. | <i>Tu lunelosī nanden petanlō, tu āl ktol manchī assish.</i> |
| 191. Go slow: let the horse take breath. | <i>Ohillā ats: ushp shus kalon.</i> |
| 192. The Chār wēlo gives bribes. | <i>Ohār wēlī wārā lettrī prett.</i> |

193. Make *bricks* for my house. *Iã amu dugẽ mrai puru kshĩ.*
194. My girl is a *bride*. *Iã jũĩ noi bazisnâ prêlom.*
195. To make a *bridge*, get beams. *Sũ tamu katĩ gĩats.*
196. The *bridge* is broken. *Sũ peťang ess.*
197. In my country there are no wooden *bridges*. *Emâ gul tã dăo siu n'asht.*
198. My horse's *bridle* is broken. *Iã ushp tã lazhom peťangess.*
199. Bring a broom, clean this place. *Skã giats, inānĩ jagā skā.*
200. Bring bread for me and fetch grass for the horse. *Iã dugã bor gats; ushp dugā yus gats.*
201. I fell; my stick broke. *Ōts piltam; mǎrĩ parengĩ.*
202. My arm is broken. *Iãsi dusht perongā.*
203. Thy brother has fever. *Tũ brâ ontsatt.*
204. My brother is dead. *Iãsi brâ mřā.*
205. I brought one load of grass; my brother brought two loads. *ĩ ē bōr yus awārā; iãsi brā dũ bōr yus awārā.*
206. My father is a very strong man: he has brought three loads of grass. *Iãsi tōtt biluk karwā marchĩ ess: troi bōr yus awārā.*
207. The woman is bringing a basket, and the men have brought stones. *Jugūr kawā awett, sai wōtt awārā.*
208. The Chārweło is a brutal man. *Chārwełĩ mashu-wā manchĩ ess.*
209. My buck wheat is not ripe. *Iã zhum n'piess.*
210. There are many bugs in this bed. *Inā prushtĩ tã guzr lē asht.*
211. Build a house for me here. *Iã dugã anĩ amu kshĩ.*
212. All my bulls have died. Chānlũ's bull is very fat this year. *Iã ashu sang mřishtā. Chālu nah ashu inā sē bilugh kart ess.*
213. On the ground I found a flat bullet. *Inā bhĩma tã epol toch baduĩ goĩ.*
214. Many men are gathered for the burial. *Bilugh manchĩ kănai dugã ayā.*
215. Burn that long stick. *Ikĩā drangai shtan lushē.*
216. Bury that corpse. *Ikĩā mřishta kăna satē.*
217. A bird is sitting in the bush. *Dsuli tã marangats nishĩn ess.*

218. This *butter* is not clean. *Inā nuṛi shtā n'biss.*
 219. Buy a rupee's worth of cloth. *Ē tang digrī mārī prēti giata.*

C

220. The white cow's *calf* is dead. *Kashirī gāo utser marā.*
 221. Call the old man. *Purduka walō.*
 222. The *camel* is a bad animal. *Shtur digar kor ess.*
 223. My horse is very fat and *can-*
 not go. *Iā ushp bilugh kartā biss, n'pā bann.*
 224. You are a bad man : you take
 no care. *Tū digar manchī assish : tū kuduma tin na kuch.*
 225. Have a *care* ! don't throw
 down my load. *Tū kushulwā kshī ! (Tarāchī bō !)*
 iā bōr viār n'utē.
 226. That man is very *careless*
 (foolish). *Ikīā manchī bilugh bēss ess.*
 227. In that village is there any
 carpenter ? *Ikya bagrom dāo sella sē ?*
 228. The *carrier* has fallen into the
 river. *Barwai pō-ē lunis.*
 229. I am tired ; I won't *carry* a
 load. *Mirak will carry the*
 load of two men. *Gatrabissum ; bōr n'awētum. Mirak dū manchion bōr awēlā.*
 230. The *cat* has grown lazy and
 won't catch mice. *Pshīāsh bēri biss ; mussu na damitt.*
 231. *Catch* that horse's bridle. *Ikyē ushpē lazhom damē.*
 232. All the *cattle* of this village
 have died. *Inā bragom gāo sang mārā.*
 233. Put the big *cauldron* on the
 fire. *Al tol ango p'tsiru watē.*
 234. What is the *cause* of your
 anger ? *Tū kā kapā bosh ?*
 235. In that *cave* a dog is sitting. *Patel karoh krūi nishin ess.*
 236. Cease this work. *Inā kudūma bekshi nishē*
 237. The *ceiling* of my house is
 bad. *Inā p'amu argru digrī biss.*
 238. That is a *celebrated* carpenter. *Bilugh lê dāo sell ess.*
 239. The *chaff* (chopped straw) is
 all bad from rain. *Sang tūs agol tā digrī biss.*

240. The *chair* of my door is broken. *Iã dũ tã chimã pêtanguss.*
241. Bring a *chair* for sitting on. *Nizhisthã bôn giats.*
242. This cloth is not to my taste; change it. *Inã latirĩ iã shotik n'bã; nmělã kshĩ.*
243. This *charcoal* is bad: it doesn't burn. *Inã pē less n'asht: na parohitt.*
244. To-day I will give *charity*, perchance my father will not die. *Ōts shtarak gāno telam, shtalẽ tōtt n'mrlā.*
245. On my brother's *cheek* is a boil. *Iã brá naskor absiss.*
246. Bashgali Kāfirs won't eat *cheese*. *Katā kilār n'yūlā.*
247. This year all the *cherries* are sour. *Inã sē sang gilos chinosh.*
248. My *chest* aches. *Iã zira bradzott.*
249. My hen has ten *chickens*. *Iã istrĩ kakok duts kur asht.*
250. My *child* is very ill. *Iã marĩ bilugh bradzo asht.*
251. I have no *chimney* to my house. *Iã p'amu dawōk n'asht.*
252. I fell; my *chin* is broken. *Lunissam; akli prōr biss.*
253. The *Chitrālī* soldier is not a bad man. *Bilian spāhĩ digar n'ai.*
254. My chest is big; that *choga* is tight. *Iã ōr wishtr ass; shugā aron butt.*
255. Here are two *chogas*: choose one. *Anĩ dũ shugā asht: eo gaiē.*
256. In my *clan* are many men. *Emā tōtt brā lē asht.*
257. There is no *clay* here to make bricks. *Anĩ mrai kusth dugã palol n'ess.*
258. Your hand is dirty; *clean* it. *Tũ doĩ mol biss; dirē.*
259. Thy father's speech is *clear*. *Tā tōtt warĩ less.*
260. That boy is very *clever*. *Stā marĩ bilugh kashul ess.*
261. That *cliff* is bad: don't go near. *Ikĩ ahti digar ess: atkhĩ n'iyē.*
262. About 3 P.M. we will *climb* the hill. *Grish biznor ūm.*
263. I cannot *climb* this hill, *Ots inā bado n'ai iam banam.*

264. To make a cloak fetch some black cloth. (¶) Budzun *kusth dugō shī sapp gats.*
265. Bring two clods of earth for me. *Iā dugā dū paleleht giats.*
266. This cloth is very thick. *Inā zapp büt ess.*
267. My clothes are dirty; wash them. *Iā bazisnā mol bistai; nizhē.*
268. There are many clouds; perhaps it will rain. *Nāru büt ess; ingol kā agol bōlan.*
269. Clean my coat. *Iā shugā lesst kshī.*
270. Who has killed my cock? *Iāst nai kakkak kū jāris?*
271. To-day the breeze is very cold. *Starak gujr bilugh dumī yuds.*
272. This year there is no snow and no cold; it is quite warm. *Starak sē zīm dī na ess, shillā n'ess; tōp ess.*
273. On account of the snow my feet are cold. *Zīm-o-tā kūr pitsenwā.*
274. The sun is set: it has become cold. *Sū pār lang biā: shillā bā.*
275. I have eaten too much and have colic (i.e., my stomach is swollen). *Bilugh boṛi iār; ktol apsiss.*
276. Collect the sepoy and coolies to-morrow at dawn. *Spāhī barwai dalkiē attrī wasnāo (wasankṛō) (?).*
277. Sir! the coolies are collected, but the sepoy has not come. *Sāhibo! barwai wasn westai spāhī noh osth.*
278. What is the colour of your father's horse? *Tottchī ushpē koṛ kāsth ess?*
279. The asses, horses, and coolies have all come. *Kur, ushp, barwai sang ayā.*
280. The sepoy complains that the Chārwellō is a very cruel man. *Spāhī kāsettett Chārwellī bilugh mashū oss.*
281. I considered the enemy had fled. *Ôts wushtatāsum mashu warī mikiā.*
282. Converse slowly; say every word separately. *Ohillē walō; parē warī kūrē kūrē walō.*
283. Call a man to cook my food. *Iā burī āsh kūrīk ē manchī oshī giats.*

284. The *coolie* is fallen in the river : he is drowned in the water. Barwai po-ē lunies : áo p'mich pizbiā.
285. I have no *cord* to fasten the box. S an.dok gi.isth dugã kanik n'aiesht.
286. This is a dry year : the *corn* is dried up. Inā sē damkol wā : gum lushingwā.
287. I saw a *corpse* in my field this morning. Inīash ptul p'mich ē manchi mriash waria'm.
288. My brother is very *corpulent*, and can't walk. Iã brá ál ktol oss ; n'palangett.
289. In my village there is my brother's *cotton crop* and no one else's. Iã bagrom iã bráo karbosh asht ; wārā n'aiesht.
290. I want medicine for my father ; he *coughs* much. Iã tōtt dugã ushu wagattam ; bilugh kasitt.
291. Count the coolies : how many are there ? Barwai gĩrē : chē manchī asht ?
292. My *country* is very pretty ; it is highland (cold). Emá gol bilugh shingarī ass ; shil ass.
293. My *cousin* has seven bulls. Tōtti piṭr (?) sott ashu ai.
294. Is your brother's *cow* white or black ? Tū brozhī gáo kashīrī izhā, zhī azzā ?
295. My *cowherd* is a very bad man. Iã gáo patsā (psawai) bilugh digar manchī ess.
296. That *crag* is very steep : a horse cannot go. Stā ktī ukar ess : ushp na batt.
297. That boy got *cramp* in the water owing to the cold. Stā liliwak poi tã shillē dūr bitī ass.
298. He is a thief. See ! he is *creeping* like a dog. Shtār ess. Aīshī ! krūī chor shto-kuroett.
299. From the *crest* of the hill Drōsh appears in view. Bado shaiē stē Dryūs warantus.
300. Forgive my *crime* ; I am a poor man. Iã varī (?) bakshiō ; ō garīb assum.
301. My walking stick is *crooked*. Iãst manoi shkorī biss.
302. This year there is much rain ; my *crop* is spoiled. Starak sē bilugh agol prētt ; ptul digar bā.
303. On *crossing* the pass the wind was very bad. Bado shai tã dumī bilugh digar bā.

304. In this valley there are many *crow*s. *Inā gula tã korř le .sht.*
305. Your cock *crow*s much. *Tū nai kakkak bilugh kasitt.*
306. The Commissariat bābū is a very *cruel* man. *Commissariat bābū bilugh kařt ess.*
307. My pony's *crupper* is broken, so he can't go down hill. *Iā ushp tã prampor bradzī peřan-gess; iã dugã ushp buru palangen na batt.*
308. A big stone came down and *crushed* my leg. *Āl vōtt atsiti iãst kūr peřiss.*
309. Why does that small boy *cry* out? *Ikyā parmen mařīř kaido şhutt?*
310. Spring is the good time to *cultivate*. *Krujā şhisthā wosut less.*
311. The Kāfirs' *cultivation* is celebrated. *Katō kruzhi bilugh lesst ess.*
312. That man is very *unning* (fox class). *Ikīā manchī iwrakī ayūr ess.*
313. Get me a metal *cup* to drink water. *Pashku giats: do pīnam.*
314. I am ill: therefore call a doctor to *cure* me. *Bradzo assum: iã dugã wokshhal giats, aishkshī kom.*
315. My *custom* is not to smoke tobacco; I take snuff. *Tamkio kusth iã chur n'ess; nascer kolum.*
316. *Cut* a stick for me with a knife. *Iã dugã kato mēsh manoī peřan.*
317. The soldier *cut* my leg off. *Spāhi iãsi kūr pēřess.*
318. The Chārweło gave me an order to *cut* your hand off. *Chārwełi hukm ptās'm tū dui pēřegā.*

D

319. My father killed the Chārweło with a *dagger*. *Iã tōtt Chārwełi katō viti jiōn (?) (jāriā).*
320. *Daily* bring me a little milk. *Sang gujr iã dugã achok sū giats.*
321. This ground is *damp* and not fit for pitching (causing to stand up) tents. *Inā bhīm şhil ess; jilamā wotasth digar ess.*
322. The men of this village *dance* badly. *Inā bragom manchī nōt digara kuttett.*

323. My father dances well. *Tōtt nōt lesta kutt.*
324. That precipice is dangerous, don't go near. *Inā thurus digar ess, tavarat n'ai.*
325. Cwing to an eclipse of the sun, it is dark. *Sū garo yarithhē dugã andhar biss.*
326. My daughter's age is 13. *Iã jū terits biss.*
327. To-day I go to Chitrāl; every day I shall do a march. *Starak gujr Shdrāl atetum; eo gujrẽ ē wōs pott kalom.*
328. The sun melts the snow by day. *Gujr zīmo sū tipāt.*
329. To-morrow at daylight let me go. *Dalkiẽ ruzh bibā ēlom.*
330. My donkey is dead, my horse is dead; I can't lift the load. *Iãst kur m̄rissā, ushp dī m̄rā; bōr ngā n'balam.*
331. My uncle last year was very ill: now he is become deaf. *Iãst jisthā poē bilugh bradzo wās: starak asangā biss.*
332. The ford is deep; we can't cross. *Ātr guru ess: patren na bamish.*
333. The chārbu (Chitrālī head man of village) is a very deep (fox class) man. *Uru bilugh vriki pirstha manchẽ ess.*
334. The Badakhshāni army defeated the Chitrāl army. *Tajī sarīen Bilian sarī psiā.*
335. Our army, being defeated, fled. *Emāst sarī gatrā bitī mikiā.*
336. That defile is good for fighting the enemy in. *Ikīā arūnī gol pachan warī shush kushhā less.*
337. Go quickly: don't make delay. *Achūnam iē: drē n'kshī.*
338. The village is far: don't delay here. *Grām badūr ess: pott drē n'kshī.*
339. The coolies demur and say we can't carry loads. *Barwai lapettett: warī walettett bōr n' awēmā.*
340. The road is steep: we should descend from the horses. *Pott tchkur ess; ushp tã wāwo etsatī emā.*
341. Your horse is falling: you had better descend. *Tōst ushp piltalī: wā osth lesta balā.*
342. Let go! this business is not desirable for you. *Kudām nai kshī! tū kas miok (?) ness.*
343. The men of that village are destitute. *Ikīā bagrām manchī bilugh drushti-wā asht.*

344. Our enemy is very *determined*, and will not fly. Look! they have fled. *Emā pachanwar bilugh damtōl manchī asht, n'mukettett! Aīsh kshī! mikiā.*
345. That fellow is a regular *devil*. *Ikīā manchī bilugh yūsh ess.*
346. Have you ever seen the *devil*? *Tū kuī yūsh warainē?*
347. I have not seen the *devil*; even my father has not seen him. *Iā yūsh n'warainā; tōtt dī n'warains.*
348. In my country there is no dew in the summer. *Emā gol tā wīzdor mēh n'butt.*
349. I have had *diarrhæa* three days. *Troi wōs butt iā bazira padrē ū prētt.*
350. If you have had *diarrhæa* many days, you will surely die. *Shtal latta wōs bā padrē ū prētt tū nashtontī mṛlosh.*
351. The Chārwēlo has *died*: all the men are very glad; my brother also *died* to-day. *Chārwēlī mṛiss: sang manchī shātīnistā (?); shtarak gujṛ iāṣī brā dī mṛā.*
352. Yesterday my horse fell on the road and *died*. *Dus iā ushp p'putt pīltiā maṛiā.*
353. There is a *difference* (quarrel) between those two men. *Amnī dū manchī kilwariān asht.*
354. Yesterday there was a *difference* between me and my brother. *Dus iā brā iā kilā bissī.*
355. Don't take that road; it is *difficult*. *Askā potta tā n'iyē; digar ess.*
356. I ate a lot of rice early this morning and it is not being *digested*. *Puruchkāl bilugh butt iāsh; bru afziā.*
357. That boy's clothes are very *dirty*. *Askā maṛiṛ basnā bilugh mul bistai.*
358. All the men of that village are *discontented*. *Ikīā bagrām manchī sang kushān n'aiesht.*
359. I *dislike* that man. *Ikīā manchī iā dugā digar ess.*
360. At the time of my *dismounting* from my horse, I slipped and fell. *Ushp tā wāo atsataṁ, pīltiosam luniosam.*
361. My brother's *disposition* is very good. *Iā brā āl bidī-wā assa.*

362. Why are these two men disputing? *Amni dū manchī kā kilā kuttett?*
363. In this district are many cows. *Inā b'gol bilugh gāo asht.*
364. Take this flour; divide it among yourselves. *Inā brē ngā; yā p'mich bata kshēr.*
365. In our valley there is a diviner. He is a very old man. He is a true speaker. (¶) *Emā b'gol ē pshar ess; bilugh manjar ess; shtal warī walann.*
366. Don't do this business: it is undesirable (not the custom). *Inā kudūm n'kshī: chor n'ess.*
367. I fear I am dying: call a doctor. *O widerthum m̄r̄ethum: wokshal giats.*
368. The dogs of that village are very fierce. *Ikā bagrom krūi bilugh digar ai.*
369. Is your's a male or a female dog? *Tōst nah krūi ya shtarī (ishtrī) krūi ess?*
370. You have put too large a load on that donkey. *Igē kurē pa ptī bilugh bōr kress.*
371. The thief broke one plank of my door last night. *Dus radar iāst dū bitil shtār pētiss.*
372. That man is a thief: I have no doubt of it (i.e. besides him no one else is the thief). *Ikā manchī shtār ess: wārā shtār n'asht.*
373. I have a doubt whether or not he is a thief. *Shtār ess adugosā, tinch n'ess.*
374. The coolies have gone down (stream). *Bariwai vinrēni ettett.*
375. Take down the load from the horse's back. *Ushpē pa ptī bōr waokshō.*
376. Get four coolies to drag the beam. *Shtowa manchiān walō argru wa-kshol.*
377. My horse is very thirsty; he drinks much. *Iāst ushp bilugh āo * pig biss; bilugh āo pitt.*
378. Don't drink much water; (otherwise) you won't be able to travel. *Bilugh āo na pī: n'pā bilosh.*

* Same idiom as in Chitrālī.

379. An ass has come to my field ; *E kur iãst ptul p'nich adsã ; to drive him out. tarãzho.*
380. No snow fell in the winter, so *Ziwör sim n'ptã ; iktã dugã duma there is a drought. sê bã.*
381. My cow fell in the river, and *Iãst gáo po-ê lunî, piz biã. is being drowned.*
382. The Mehtar comes ! Beat a *Mehar aiyo ! dött wãr. drum.*
383. My brother is a drunkard for *Troi sê biss iãst brã tin pin. three years.*
384. You have brought green wood ; *Tũ zhilã dâr awështai ; dri dâr fetch dry wood. gaiets.*
385. I myself have seen that the *Iã wariã panilê jallai nishinistai. ducks have alighted on the river.*
386. In front of the Mehtar's house *Mehar p'amu tã nirgo putt tã ttsit is a lot of dung on the road : bilugh ess : skã mēsh skã.*
387. There is much dust on account *Dumî shtett : pařis̃ bilugh butt. of the wind.*
388. A dwarf has come to ask food. *Ōr manchî aiyo ; burî aīsh kutt.*
389. Where do you dwell ? Why *Tũ kōr gol tã sãch ? Anî kai have you come here ? osh ?*
390. Last year I dwelt in Kām- *Pō Kāmdēsh assium ; inā sē Kunisht dēsh ; this year I shall alossam. dwell in Rambūr.*
391. I am poor ; my dwelling is *Ōts garīb assum ; iã amu achok ai. small.*
392. That man has dyed his beard. *Stã manchî dārî zâr korishtai.*
393. I have had dyspepsia for two *Dũ sê biss bořî na bajit jarand. years.*
394. I have eaten too much orial's *Arorwē ano bilugh iãro bilugh shur flesh and have much lãsett. dysentery.*
- E**
395. Give each coolie one rupee. *Parē barwai iārî tang prē.*
396. An eagle came down from the *Badistē zhi marē attî iãst kakkak sky, and caught my fowl wanamdî brã. and took it off.*

397. Owing to cold, my *ear* pains. *Shillē tā kōr lradzott.*
398. To-morrow we will go *very early*. *Dalkiē emā kuiyē ēmā.*
399. This year snow fell *early*, so it is little. *Inā sē zīm kuiyā ptā, iā dugā zīm chak ptā.*
400. There is a hollow here: fill it up with *earth*. *Aniō dudiēm ess; palol utushtē parakshī.*
401. Last night there was an *earthquake*: I was much frightened. *Rador indrish ptā: ō bilugh widaram.*
402. To-morrow do we go *east*, (sun-rise way), or west (sun-go-down way)? *Dalkiē sū chunzli pōr ētimishā, nai sū puēli pōr ētimishā?*
403. Yesterday we went *east*; to-morrow we will go west. *Dus sū chunzli pōr gāmish; dalkiē sū puēli pōr ēmā.*
404. Yesterday's road was difficult; to-day's is *easy*. *Dus pott digar essi; starak gujr pott less.*
405. Before marching, to *eat* much is not good. *Pilingstett tā shaiyē bilugh iasth less ness.*
406. It is five years since we have had an *eclipse* of the sun (since a shadow has eaten the sun). *Pōj sē bā sū garo n'yāriss.*
407. Don't go near the *edge* of the built up pari; you will fall. *Ushtē pachur pazhē n'ai; pilttilosh.*
408. You don't make an *effort*! How can you learn? *Tū bibidi n'kshonji! Tū kākti zaronlosh?*
409. The Chārweilo is angry because the Kāfirs won't produce *eggs*. *Katā azhao n'prend Chārweili kapā bitī.*
410. This man is a great thief; *eject* him out of the house. *Iyi manchī bilugh shtār ess; iyē p'amu stē nuksāo.*
411. That man is my *elder* brother. *Stā manchī iāst jisht brā oss.*
412. That cauldron is *empty*: the water leaks out. *Ikiā tol kār biss; āo be afriā.*
413. *Empty* out the water of this ewer. *Inā pashku tā āo uchar kshī.*
414. Very well, Sir! I have *emptied* the water out. *Sāhib! lē! āo uchar krā.*

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| 415. When you have ended your work,
come to me. | <i>Koī kudūm pūshab. iā tã aet.</i> |
| 416. Our men are few; the enemy's
men are many. | <i>Emá manchi achok aesth; pachan-
warī lē aesth.</i> |
| 417. Certainly, our men are few; but
they are more energetic than
our enemy. | <i>Shtal, emá manchi achok aesth;
pachanwarī tã damtōl aesth.</i> |
| 418. The English soldiers are very
good men. | <i>Prang spāhi bilugh lē manchi asht.</i> |
| 419. I have eaten enough: it is not
good to eat more. | <i>Bēs iārā: lē iāsth less ness.</i> |
| 420. Why hast thou entered my
house? I gave thee no
leave. | <i>Tū kā dugã p'amu attā gā-s-ash?
iā hukm n'ptā.</i> |
| 421. Your entire clan is bad. | <i>Tā tōtt brá sang digar asth.</i> |
| 422. Get me a beam equal to this. | <i>Iã dugã ikiã argrū pristha argrū
giats.</i> |
| 423. The enemy shut me in a house,
but I escaped. | <i>Pachan warī p'amu attā attotiss:
bāti mikiosam.</i> |
| 424. I am bound, but I hope to escape
in the evening. | <i>Attotinissam, bibidi bibā salkawar
mikalom.</i> |
| 425. Every man of this village is a
thief. | <i>Inā bagrām sang manchi shtār ai.</i> |
| 426. The Chārweō is a very evil
man. | <i>Chārweōi bilugh dagar manchi ess.</i> |
| 427. In this village there is not even
one ewer. | <i>Inā bagrom p'mich eo dī pashku
n'ai.</i> |
| 428. In our village my brother is
a thief, and except him no
one. | <i>Emá bagrom p'mich iã brá shtār
ess, wārā n'ai.</i> |
| 429. This cloak is not good; ex-
change it. | <i>Inā shugā less n'ess; nmelā kshi.</i> |
| 430. Thou liest! There is no excuse
for thee. | <i>Tū larēchi! tū kai neius n'ess.</i> |
| 431. Stay thou here! Expect me! | <i>Tū anī otī! iã aish kshi.</i> |
| 432. The right eye of my brother
aches. | <i>Iã bráo datziē achiē bradzott.</i> |

433. My brother's *eye-brow* got burnt by the lamp. *Iã bráo tremchuk achẽ-pattã lush-ingostai.*
434. Lift up your *eye-lid*; show your eye. *Achẽ-ktelik wāro; achẽ oksh.*

F

435. On that man's *face* is a black mark, so big. *Stā manchĩ mukā tã azhisto zhĩ nishān ess.*
436. If our luck is bad, we shall fail to climb the hill. *Shtalẽ i nasib n'azilabá, ashtrẽ tã ūwẽ n'balem.*
437. The Chitrālis say that on Tirich Mir there are many *fairies* and nothing else. *Bilian manchĩ walettett Missarmin wutr (vutr) bilugh asht wārā n'aiesht.*
438. The Mehtar's *falconer* fell in the water and died. *Mehr marapsawai poi-ẽ lunẽti mrā.*
439. Take care! If you fall into the water, you will die. *Trãchĩ bō! Tū poi etish tū mrlosh.*
440. That wall will fall, don't approach it. *Iyẽ chá witalalā, torẽ n'ai.*
441. Much rain has fallen this year. *Starak p'sẽ bilugh agol ptā.*
442. Last year much snow has fallen. *Pō bilugh zīm zimitā.*
443. This year there is a quantity of snow; to-day snow has not fallen. *Starak sa bilugh zīm ess; starak gujar zīm n'ptā.*
444. My dog has fallen into the water. *Iã krũĩ poi gwā.*
445. In my country is a *famine*. *Iã gul tã bilugh âtt ess.*
446. My brother is more famous than that man. *Iã brá stā manchĩ tã bilugh damtōl lē manchĩ ess.*
447. From Chitrāl, both Shoghōt and Gairath are equally far. *Shdrāl stē Shogoi Gairath tich badūr asth.*
448. Sit near me; don't sit far off. *Iã tawarẽ nishẽ; badūr n'nishĩ.*
449. Chitrāl is near, Drōsh is far. *Shdrāl tawarẽ, Dryus badūr ess.*
450. In our village there is no *farrier* (horse shoe-fastener). *Emá bagrom ushup wetsā amchol n'aiasth.*
451. Your horse is very fast; mine is slow. *Tū ushp bilugh shatrami ess: iã ushp n'pā balar.*

452. It is three years since I turned Musalmān; I keep the *fast*. *Trē sa bā ō musalmān bissam; pochētr ngānam.*
453. The time is near for breaking the *fast*. *Pochētr peyisth tur ess.*
454. My horse has become *fat*, and can't go. *Iā ushp kartab ess; pā n'batt.*
455. My *fate* is bad; your *fate* is good. *Iāst miuk digar ess; tō miuk lesst ess.*
456. My *father* and mother are dead: I am left alone. *Iāst tōtt nān mṛā: ōts parki (kūr) edsam.*
457. You are *fatigued*: I will give you a back. *Tū gatrabā assish: achu kulom.*
458. Don't flee to Badakhshān, there is no *fear*. *Badakhshā mē na mugō, kā widegh na ess.*
459. I *fear* my enemy will kill me. *Ōts widarnam pachan warī i jārlā.*
460. Why have they run away? They have run away from *fear* of thieves. *Kaiko maikiyā sar? Shtār dugē vidraitī mukiā*
461. My brother *feigned* dead, and escaped by night. *Iāst brā mṛalogom (?) viz-hom (?) radur mikios.*
462. My father *fell* on the road. *Iāsi tōtt pott piltiā.*
463. Thy father *fell* into the river. *Tū tōtt b'glo (b'gol-o ?) piltiā.*
464. The *female* is usually cleverer than the male. *Jugur manchī todī bilugh kshul ess.*
465. *Fetch* four men to make a bridge. *Sūi postho shtowa manchīān gaiets.*
466. I have *fetch*ed four men. *Iā shtowa manchī awārā.*
467. This year many men have died of *fever*. *Starak sa randsōl bitī bilugh manchī mṛā.*
468. My father is very ill; he has *fever*. *Iāsi tōtt bilugh bradzo ess; unsatt.*
469. *Fever* has had hold of me for four days; my body aches. *Shto wōs bā oudsil i andsiti; jidd bradsonn.*
470. Last year very few men died of *fever*. *Pō achok manchī randsol bitī mṛst.*
471. The Ashrath valley men are useless for *fighting*. *Asrett b'gol manchī shōch kushh dugē digar ai.*
472. This year *figs*, apples, and peaches are sour. *Inā sē tū kiwitt, parr, tsiren chinai.*

473. That man's *figure* and my brother's *figure* are the same. *Ikā manchī wishirworh iāst brā wishirworh eo asht.*
474. Take this ewer, fill it with water. *Inā pashku nātī (ngātī?) āo para kshī.*
475. Your house is *filthy*; of course you will get ill. *Tū amu mol ess; shtalē tū bradzo-wo bolass.*
476. I found (*find*) these clothes on the road. *Am bazisnā potto wariām.*
477. Thou art a very *fine* man. *Tū bilugh lē manchī ess.*
478. I have nine *fingers*; you have ten. *Ī non angur ai; tū tā duts angur ai.*
479. When you have *finished* work, I will give you food. *Tū koi kudūm poishabā, anjī prēlom.*
480. Cut down two *fir* trees for making the bridge. *Sū testh dugē dū ruganā peṭṭi giats.*
481. The *fire* is too much, subdue it. *Angā bilugh ess, wāltī kshī.*
482. Make a *fire*-place in my house. *Iā p'amu angā-kutān kshī.*
483. There is no *fire*. *Angā ness.*
484. For the purpose of making a *fire*, fetch wood. *Angā koṛ dār apsiō.*
485. There is no *firewood* here; how can I make a fire? *Anī watesth dār n'ai; kāktī angā kom (kulom)?*
486. My soldiers are very *firm* and will not flee. *Iā spāhī bilugh zorawā ai, n'mukelā.*
487. This man came *first*; that man was second; Mirak was third. *Inā manchī panishār oss; stā manchi ptiwar oss; Mirak troi wcstha oss.*
488. Our people consider *fish* unlawful (as a dead thing) to eat. *Emā manchī āo matsa yosth dugē muldār ess kuttott.*
489. This business is not *fit* for a Mehtar. *Inā kudūm mehrē less ness.*
490. The enemy's men carry a very big *white flag*. *Pachan warī manchī bilugh āl kashīr tuppdun wanamess.*
491. The *flames* of that fire have got up very high. *Askā angā bās ublindī enn.*
492. This country is *flat* like a hand. *Ind watan dashpar purstha diwar ess.*

493. In thy house are many *fleas*, but in winter they don't bite. *To p'amu pakki bilugh asht : rivoṛ n'yüttett.*
494. I am afraid of the Diwānbegī, for that reason I am *fleeing*. *Diwānbegī widarnam, giaktī mukonam.*
495. If I *see* on the road, the Mehtar's sepoy will catch me. *Iā p'pott mukinjabā mehr eḍhi wanamelā.*
496. The enemy has *fled*. *Mashu warī mikiā.*
497. In Ranbūr there are no *flies* in winter. *Zawōr Māmret tawarik n'aiesht.*
498. That man is *floating* on the river (having inflated his stomach). *Ikiā manchi poiš ktol ūrkti noḥ kōṛ.*
499. A *flock* of my goats has come on the hill. *Ī poshtrē dizho dom titti afziā.*
500. From the melting of snow, the river is in *flood*. *Inā zim wilitti gol āo bilugh afziā.*
501. Having taken a load of wheat and ground it, bring the *flour*. *Ē bōr gum ngātī pshetī brē giats.*
502. On the Gangalwatt pass the *flowers* are pretty. *Gāgra wott bado pagur putik shingir ai.*
503. Last year my mare gave a *foal*. *Pō sē iāst ushpē ishtri ushp karaīs.*
504. This year my mare is not in *foal*. *Starak sē iās ushp shali n'ess.*
505. Bring *fodder* for my horse and cow. *Iās ushp iā gāo lugē yūs gats.*
506. You go in front; let him *follow*. *Tū nashtarwai bō; iki ptiwar atsalā.*
507. You stay here and get food ready. *Tū anō nishē; ishā tyor kshī.*
508. My brother is a very *foolish* man. *Iā brā bilugh chattā manchi e.e.*
509. Yesterday my foot was frost-bitten on the pass. *Dūs badu iā kūr lushtiā.*
510. Do you want a *foot* man, or a horse man? *Tū kūro manchi aīsh kuchiā, ushp-o-sir manchi aīsh kuchā?*
511. I heard the thief's *footfall*. *Shitārē kūr chut p'kōr gawā.*
512. For sake of my small child get *clothes*. *Iāst permenstuk parmire (marire) dugē basnā giats.*

513. We would carry loads for Emá gijǎ bōr n'ngāmá.
nothing.
514. Is a gun good or a sword? Tapak less ai tarwach less ai? Iǎ
For me a gun is good. dugē tapak less.
515. Sir! the soldiers are damaging Sāhib! Spāhī emá ptul marmurī
our crops. Forbid them. kuttett. N'kshīr kahi.
516. I forbade them, but they don't Ōts amno tǎ n'kshīr krā; vari
obey (take counsel). n'wagattett.
517. Turn him out of the house Askā manchī kartē p'amu stē tar-
with force. zhār.
518. Send me a guide to show me Âotre (tūr) warōsth dugē pott xǎrl
the ford, for the water in ĩ manchī namō, gologh (golo
the river is quite low. āo) bilugh chāgh ess.
519. Come! let us ford the river. Prēts! emā p'âotre patrem.
520. This man is not of my valley, Inā manchī emá b'gol manchī
he is a foreigner. n'ess, wārā manchī ess.
521. On your forehead there is Tū p'mino loī nissis. Kai biss?
522. On your horse's forequarters Tū ushp ziritiliā tǎ shur tapol biss:
there is mud: make it clean. dirē.
523. Between Urgūch and Ranbūr Argich Konisht p'mijhu āl zsul
there is a very big forest. assā.
524. I have forgotten the order Askā kudūm Mehr iǎ tǎ wiliāsim
which the Mehtar gave me. p'mishtīā.
525. Thou art a very forgetting Tū bilugh p'mishtal manchī assish;
man; don't forget. n'p'mishtal.
526. If I forget, may God give me Sh̄talē ōts p'mishtalom Imrā bapdī
punishment. azhalā.
527. The Chitrāl new fort is Sh̄drāl noi kālō siūmē kālō tǎ lesst
stronger than the old fort. ass.
528. How many foster brothers Tū chok chir* brā hōst?
529. That child is not my foster Ikīā parmen iǎst chir piṭr n'ai.
child.
530. I have ten foster sisters. Iǎ duts chir sūs ai.
531. Two Sāhibs are coming; I am Dū sāhib pott tǎ atsand; ō purja-
sure they will want two nam dū kakkak ragand.
fowls.

532. Last night a fox came and took off all my fowls. *Dus p'tramjuk wr gi attē sang kakkak brā.*
533. To-day it is not cold : water will not freeze. *Starak shil n'ess : do shē n'tilā.*
534. The water of the river is frozen. *Inā gol tã do shē tin ess.*
535. This fruit is stale ; get fresh fruit. *Stā kazhwa jh am istai ; less kazh-wa jh gyats.*
536. That man is my friend ; he is not a thief. *Askā manchī iäst suli azzā ; shtan n'ess.*
537. To frighten him I said "many thieves have come" ; only one thief has come. *Ikā manchī widarosth dugē gijji karē "bilugh shtār osthā" ; s shtār haiss.*
538. All the frogs are dead from cold, not one is left this year. *Shillē tã mārūk sang mristai, inā sē eo dī n'asht.*
539. I am blind, I can't see ; go thou in front. *Ôts kār assum, n'wřantum ; tū nashtar waibō.*
540. The frontier between Chitrāl and Badakhshān is very cold. *Badakshā Shdrāl stē p'mich sirtā shil ess.*
541. There is no hoar frost this year, nor black frost. *Inā sē mēh n'ess, shē dī n'ess.*
542. There is a cold wind on the pass ; don't go ! your ear will be frost bitten. *Bado yuts dumī ess ; tū n'ai ! tū kōr lushtilā.*
543. What are you sulky about, that you make frowns ? *Tū kai kapā bissish, miōk andr kriss ?*
544. Is that ewer full of water or milk ? *Inā pashku tã do parē karsā zū parē karsā ?*
545. All the men of my village are assembled for the funeral of my father. *Iã tōtti kănē dugē iã bagrām manchī sang wasanristai.*

G

546. All the boys of my village are playing (making a game). *Emā bagrām sang marir mishī kuttett.*

547. Two donkeys have come into my garden and done much harm. *Ī b'durestān dū kur attī bilugh najiss.*
548. The hill is very steep; the horse is gasping. *Inā do bilugh ukri ess; ushp shūssett.*
549. My forefathers have lived in this village for four generations. *Emā tōtt wāo inā bayrom shtowa alo biss.*
550. My grandfather was a very generous man (great heart man). *Iā wāo bilugh āl hidi-wā manchī assī.*
551. The Aiyūn men can't make ghī (clarified butter). *Angār manchī ano tyor kōn na battet.*
552. The Afghān soldiers came and took away four girls from my village. *Aoghānī spāhī osth emā byrom stē shtowa juk brā.*
553. My horse's girth has got loose; tighten it. *Iā ushp tā mushtē jinjil biss; wishtē.*
554. If you do well, I will give you five rupees. *Tū lē kudūm karbā pōch tanga prēlom.*
555. If you give me bread, I shall be happy. *Tū bor prēnjibā ōts kujhēl balom.*
556. I have given him seven rupees. *Iā ikī sott tang ptā.*
557. The glacier is very bad this year, we can't cross it. *Starak sē inzarin bilugh digar ess, awī na bam.*
558. Buy for me (bring me having given money) two looking glasses from the bazar. *B' bzār stē marī prēti dū tare iā dugē gats.*
559. Go on! (horse), my horse is very lazy. *Prēts! ushp bilugh beru ass.*
560. To-morrow I will go to Chitrāl. *Dalkiē ōts Shdrāl ēlom.*
561. To-day you will go to Gairath. *Shtarak tū Gairath ēlosh.*
562. The day after to-morrow we will go to Shishī. *Attrī emā Shishī ēmish.*
563. They will go to Brōz. *Amnā Broz enda.*
564. Go thou to Chitrāl. *Shdrāl ī.*
565. Let them go to Chitrāl. *Shdrāl ellā.*

566. The *bābū* has come to buy *goats*, but my son's goats are all dead. *Bābū gash marī prīti ngūsth dugā aiyo, iā piṣṣ gash sang mṛā.*
567. *God* is kind (great); perhaps my father won't die. I think. *Imrā āl ess; shtalē iā tōtt n'mrlā washitam.*
568. The *War god* is very good to the *Kāfirs*. (¶) *Kato manchi dugē Gish bilugh lē asht.*
569. How long have you had *goitre* (been *goitred*) ? *Tū chi sē biss gur bitt ?*
570. In my country is much iron, but not *gold*. *Emā gul tā chemu lē asht, sōn n'ai.*
571. That farrier is a very good man. *Ikiā ushp watsā amchol manchi bilugh damtōl manchi ess.*
572. The *Chitrālī* houses are good. *Bilian amu lest ai.*
573. In your country why do women carry the household *goods*, and men march empty handed ? *Shā gul tā kai dugē jugūr trasu lattri ngand, mōch kai dugē tsuiē ettett ?*
574. This *gorge* (tight valley) is a good place to stop the enemy. *Pachanwarī band kuth dugē ikiā arūni gol lest ess.*
575. I dislike the *governor* of this country. *Inā watan tā nanwri iā dugē digar ess.*
576. In my country it is not usual to *graft* apples on pears. *Iā gul tā parr je tong giṭu koth chur n'ess.*
577. Do *peaches* come from seed or from *grafting* ? *Āru attī mēsh botasalā giṭu karbā botasalā ?*
578. Get one rupee's worth of *grain* for our horses. *Eo tangē pul ushpē dugā gats.*
579. My *grandfather* and *grandmother* are both dead. *Wāo wāi sang mṛā.*
580. The *grapes* of my garden are very big. *Iā bdrisān dros āli pul ess.*
581. Bring green *grass* for my horse ; he won't eat hay (dry grass). *Iā ushp dugā zhila yus gats ; dari yus n'yūtt.*
582. I am very *grateful* for the kindness which you have done me. *Tū bilugh mihrbānī karsam ; ōts bilugh shamash kuttam.*

583. That boy goes towards his father's grave. *Ikiā marir tōtts pshin tã pretann (?)*.
584. The traveller has brought his horse to graze in my garden. *Wischāo amu ushpē iãst dristān marmarī kusth dugã arwarā*.
585. My donkey is great; your donkey is greater than mine. *Iã kur āl ess; tū kur iã kurē tā āl ess*.
586. You are very greedy; don't eat too much food. *Tū bilugh āl ktol-wā assish; burī shirēn n'āyū*.
587. Spring is come: all the trees have become green. *Wosut bā: sang stūm por bā*.
588. My goats are grey; my brother's goats are all black. *Iã gash kazhir ess; brā-o gash sundi zhī asht*.
589. Why grieveest thou? Thy horse is ill, but to me hope is he will not die. *Tū kã dugã zhuchī? tū ushp bradsowai, iã barē assabā n'mrlī*.
590. Sir! all night we have been grinding corn at the mill, and the bābū won't give us a copper. *Sāhib! emā parochī pul p'apshē pshissi, bābū ē paiz n'prēnn*.
591. I know nothing about horses; send for the groom. *Ō ushp kudūm n'zārtam; ushp patso walō*.
592. The horse is dirty with sweat; groom him with a wisp. *Ushp bilugh ashpā biss; kshē mīsh kshē*.
593. My horse is rolling from side to side on the ground and groaning, perhaps he has a pain in his belly. *Iā ushp palol tã uchpu palangett, shtārt, ō purjanam ushpē tã ktol bradzot*.
594. This ground is very damp, and not fit for standing up (erecting) tents. *Bhim bilugh zhil ess, jilamā uchai-esth less ness*.
595. My boy has grown big. *Iã piṭr āl biss*.
596. My crop grows well on the ground this year. *Starka sē iãst shir ptul tã warand*.
597. Get a sharp man to guard my property. *Iãst aspāp trāchi bō dugã lesst damtōl manchī gaitis*.
598. Mir Hamza is my guest; it is unlawful to kill him. *Miramza iãst wichā ess; jāristh less ness*.
599. My tooth is broken and my gum is wollen. *Iã dutt peṭang ess; dodmōss apsis*.

600. The Amir's soldires have come and taken away all the *Kāfir guns*. *Kābul Amīro epāhī āyā Katōst tapak sang brā.*
601. My country men make gun-powder here. *Iā watan tā manchi ani dārc tyor kuttett.*
602. A gust of wind came and took away all my clothes. *Dumī allangitī atsiti ī sūndī bas-nā brā.*

H

603. I don't smoke tobacco; it is not the *habit* of my ancestors. *Tamkio n'ksholam; tōtt wāo chor ness.*
604. From the *hail* of the heavens my crops are damaged. *Badist azhir attī dugā iāst ptul digr bā.*
605. The *hair* of the head of my father has become grey. *Tōtti shē zhū kazhira bistai.*
606. The goat's *hair* is good for making carpets. *Gash zhū zhō kushh dugē lessta buttett.*
607. This is a big apple; I'll give *half* to you, and *half* to your son. *Inā āll par̄r ess; chillai tū prom, ē chillai tū piṛ prom.*
608. We are all tired; we will *halt* here. *Emā sang gatrā bosamish; anō wasemā.*
609. In that *hamlet* there are ten houses. The enemy is in this *hamlet*. *Ikā bagrom dotsam amu ai. Inā mashu bagrām ess.*
610. Call a blacksmith; tell him to bring a *hammer*. *Barī walo; samtonn awēlā.*
611. You are a fool, you don't know the difference between right *hand* and left. *Tū chaṭṭa assish; tū pachūr dusht kō dusht n'zhārtish.*
612. A thief cut off my *hand*. *Shtāē iāsī dui peṭiā.*
613. Bring a *handful* of grain for my horse. *Iāst ushp dugā ē gor pul gots.*
614. I have brought two red *handkerchiefs* from Peshāwur. *Ots dū zīr hōst susnī Peshār stē awarissī.*
615. The *handle* of my axe is broken. *Iā petdrī dōn peṭangess.*

616. *Hang* my pugri on the branch of that tree. *Iäst sharr ikā kāna tsā tã bar-pachargo psā (?)*.
617. If you are *happy*, I am contented; if you are *angry*, I am discontented. *Tū kuzhān ashībā ò dī kuzhān assum; tū kapā oshībā ò dī kapā azzum.*
618. This hill is very *hard*. *Inā pashu bilugh dagar ess.*
619. I *fear* thee; thou art a very *hard* man (of a bad heart). *Ō vidarnom; tū digar bidī-o manchī assish.*
620. The Maulais don't eat *hare's* flesh. *Mulai manchī rakūs ano n'chash-and.*
621. Is your *harvest* good this year? *Starak sē tā kati less tuiā?*
622. This year my *harvest* is not good. *Starak sē iāsī kati less n'ai.*
623. The *harvest* is very early this year; last year it was late. *Starak sē gompōk kuiyē āyā; pō sē gompōk drē āya.*
624. My brother *has* a gun. *Iāsī brā tapik wās.*
625. The Bashgalis *hate* the Afghān priests. *Aoghānī mullā katō kē (?) mish ess.*
626. I *have* a sword but not a gun. *Tarwaj wāsam; tapik na wāsam.*
627. The Chitrālis *have* not got a gun. *Bilian tapik na wāi.*
628. The Kāfirs don't keep *hawks*. *Katā marē na umattett.*
629. It is three months that my cow is eating *hay* (dry grass), so she has become thin. *Trē mōs biss iā gáo dari yūs yuit: daḍar biss.*
630. Bul *Khān* hit me on the *head* with a stick; it pains much. *Bulkhān manoi mēsh iā pshai wanā's; bilugh bradzott.*
631. Gumāra is the *head* of our clan. *Gumāra iā tōtt brā tã nanwri ass.*
632. The *head* man is very ill and seems on the point of dying. (¶) *Jasht bilugh bradso-wā ess; tyor mrlā.*
633. The horse's *headstall* is broken; he is going loose in the stable. *Ushpē yangut petangā; ushp amu uchpo afzett.*
634. The manure has got in a big *heap* here. *Anī bilugh tsū ulett biss.*

- 635 I *heard* the sound of a gun ; *Tapkō wanisthā iā p'kōr gwā : tū*
 didn't you *hear* it ? *p'kōr n'gwā ?*
636. On the *heart* are many ashes : *Iā postao assā lā ass : skā mesh*
 sweep them up with a *skā*.
 broom.
637. Inside this fort is much *heat* : *Kālō tã atūr tãb le butt : dumī*
 there is no wind. *ness.*
638. Take away this *ghl* and *heat* *Ano ngātī tapēti giats.*
 it, and then bring it back.
639. The coolies say our loads are *Barwai warl kuttett emā bōr gāno*
 very *heavy* ; we cannot go. *ai ; emā ē na bam.*
640. Make a *hedge* of thorns around *Iā ptul pachūrē tarin watarawa (?)*
 my field. *kshīr.*
641. Yesterday I walked much ; *Dūs bilugh pilingam ; iāst kurktā*
 my *heel's* skin is come off. *cham peṭangwā.*
642. The Kāfirs have never heard *Katō tã p'kōr n'gosā dsudsuk assā*
 of a *Hell*. *katī.*
643. The Kāfirs do not know (the *Katā dsudsuk ojē bihishte (badiste)*
 difference between) Heaven* *n'zārtett.*
 and *Hell*.
644. Give me *help* ; I am tired ; I *Iā mēsh puru kshī ; gatrā bosam ;*
 am done up ; I can't lift my *anīo wopsanasum ; iā bōr ngā*
 load. *n'battam.*
645. All my fowls are *hens*, I have *Iā sang ishtrī kakkak aiesth ; ē dī*
 not even one cock. *nai kakkak n'iesth.*
646. Get out ! *Henceforth* I won't *Prēts ! Iē ! p'starak stē p'amu*
 see you at my house. *n'wṛantam.*
647. Pir Khān's son is the *hench-* *Pir Khān piṭrs mehr buṛi churz*
man (or food distributor) of *ojē Mir Khān mehr ano kehāl*
 the Mehtar, and Mir Khān *ess.*
 is his cook.
648. Last year a *herd* of ibex was *Pō sē marish ē dom inā bado p'khur*
herding on this hill top. *dom tiness.*
649. Come *here*. I'll whisper some- *Anī ats. Tū warī p'kōr ajhōlam.*
 thing (some word) to you.

* It appears there are no words, except the evidently Persian words, for heaven and hell.

In "Account of the Kingdom of Caubul" (Elphinstone) the words "Burryle boola" and "Burry duggar boola" are given for heaven and hell. *Lē boā* means "is good," and *diyar boā* "is bad." In the Bashgali there is a word *havē* which means "fate, hope, luck."

650. Flee by night ; *hide* in the day time. Radhar mugō , gajr chusht eshtin-
ājē.
651. Let us *hide* here ; the enemy shall not see us. Anī attā bamā ; pachan warī
n'vrēlā.
652. *Hide* me in such a place that the Chār wēlo shall not see me. Ī attki attē kshī Ohār wēlī n'vrēlā.
653. This hill is *high*, but not very steep. In dō dargrin assiā , urkrī n'assiā.
654. In the *highlands* it is always cold ; down low it is hot. Sarētā parē wōr shallā bonā ; badūrē
tabī buttā.
655. This *hill* is not very stiff ; that mountain is very steep. Inā ashtīr āl n'ess ; ikīā dō bilugh
urkrī ess.
656. I can carry your load *down-hill*, but cannot take it *up-hill*. Ots tū bōr brūlē ngā balam, atōrē
ngā n'balam.
657. We have marched much, but, up to now, the top of the *hill* does not come in sight (or we can't see). Bilugh piliangsamish, pstarak wīk
dō shai n'warōins (wār n'bamā).
658. *Hill-men* are very powerful. Men of the plains are very small hearted. Atōr manchi bilugh karwā asht.
Badeore manchi parmenstuk zira mēsh asth.
659. On the other side of that white *hillock* is my house. Igē kazhīrī pit tibar iā amu ess.
660. The *hilt* of your sword is so small I cannot clutch it. Tū trowōch misht parmenstuk,
damen n'battam.
661. The horse of *him* is lame. My horse is lame and to-morrow I shall *hire*. Igiē ushp kutātt. Iā ushp kutuss ;
dalkiē ushp ngālom.
662. On the *hind-quarters* of my black horse are two white spots. Iā zhī ushp ptibr tā dū kazhīr prots
ess.
663. My horse is lame : to-morrow I shall *hire* another animal. Iā ushp kutātt ; dalkiē wārē ushp
wagalom.
664. *Hitherto* I have had no illness. Iā starak wīk kai bradzo na biss.

665. My horse doesn't stanā still; I can't dismount. Hold him. *Iã ushp otti na batt; òts wāwats n'battam. Wanamā.*
666. Take care! There is a hole in front of you: come back. *Taraĩchĩ bō! tū p'nishr kadr ess: pti'r ats.*
667. The enemy are hidden in the hollow: I have seen them with my own eyes. *Pachanwarĩ bugdrē p'mish attā bistai: yost achē vrē wariām.*
668. In that forest are holly trees and no other. *Askā pashuĩ tã wanzĩ kāno asth, wāre kāno n'aiesth.*
669. The Afghāns have eaten all my honey. *Aoghānĩ manchĩ emā sundĩ mārchi iār.*
670. Thou art a thief! Thou hast no honour. *Tū shtār assish; tū kai jirik n'ess.*
671. From pulling at a hookah too much, my head aches. *Chillam bilugh kshaiesth dugā, iā tã shai bradzott.*
672. I hope my father will arrive here at sundown. *Iã bapdi ess tōtt sū pinjebā allonn.*
673. Yesterday I shot with a gun an ibex which had only one horn. *Dus tapkē witĩ mirish jāronn (?): ē shĩ wāssiā.*
674. There are so many hornets in my house, I can't enter it. *Iã p'amu azhik bamo asht, atto en n'battam.*
675. Thy horse is a male. *Tōst ushp nāh ushp ess.*
676. My father's horse is a female. *I tōtto ushp shtari ushp ess.*
677. The Mehtar gave me a horse and a mare. *Mehr ē neo ushp ē ishtri ushp ptās'm.*
678. Why have you given me a bad horse? *Tū iã digri ushp kē ptās'm|?*
679. Don't give me a stumbling horse. *Iã piltali ushp n'gyats.*
680. Is a male horse good? Or a female? *Shtari ushp less ass nāh ushp less ess?*
681. The female horse is lazy. *Shtari ushp dangar ess.*
682. A male horse is very fast. *Nāh ushp bilugh shigil ess.*
683. In every Kāfir village there is a maternity hospital. (¶) *Sundi katō grām ē pshar ess.*
684. Here there is no snow, it is hot, and good for tents. *Anĩ zim n'ess, tabĩ ess, jilamā dugā less ass.*

685. My house is very far, but your house is very near. *Iã amu biliuk gujr ess, tũ amu tawarẽ ass.*
686. In this village how many houses are there ? *Inã bagrom chok amu assil ?*
687. My brother's house is very dirty. *Iã brá amu bilugh mul ess.*
688. How much ghi shall I bring ? *Chok ano awēlom ?*
689. Why is that man howling ? *Ikĩā manchĩ kai dugã chā witt ?*
690. I am very humble. *Ôts bilugh drushtĩ-wā assum.*
691. In my country bulls have no hump. *Iã gul tã ashē kũ n'aiesht.*
692. That hunch-backed man is the son of a mullah. *Ikĩā wāo mushtar mullā piṭr ess.*
693. Thanks to keeping the fast, I am very hungry, and have become very thin. *Pochētr ngutesth dugã, āttā bissam : biluk daḍr bissam.*
694. The Mehtar has come to hunt (make sport). *Mehar shurṭṭr kusth dugã aiyo.*
695. The doctor is clever and won't hurt you. *Tapip biliuk ushukul assiā, tũ nē bradzāott.*
696. That woman says "my husband is dead." *Askā jugūr gijjĩ kuttā " iāst mōsh mṛiss " kuttā.**
- |
697. The Ibez are not here; they have gone to the high hills. *Mirishen anĩ n'aiesth ; ál dō tã gwā.*
698. I have seen no ice anywhere this year. *Inã sē shie kōr n'wariām.*
699. I have an idea that this year there will be much heat in summer. *O woshtettam inã sē wazdōr biliuk tāp bolā.*
700. Thou art idle; this is not time for sleep. *Tũ yush assish; inã wēl pshu wēl n'ess.*
701. From excessive laziness thou hast become an idiot. *Tũ biliuk pshuik oss; askē dugã tũ chaṭṭrā bissish.*

* The last word of the sentence seems pleonastic: see also sentences Nos. 868, 1055, 1081, 1177, 1422, 1423, 1483, 1522. There are other sentences of similar construction (e.g., 819, 930, 1356), in which this last word is not used. This is one of the many points on which the Kāfirs, who were employed to translate, disagreed.

702. *If you go, I will go. If you don't go, I also won't go.* *Tū enjī bā ò dī ēlom; tū n'enjī-
bā ò dī n'ēlom.*
703. *Thou art ill: come with me to hospital: I'll give thee medicine. My brother also is very ill.* *Tū bradso oshī: i mēsh oshumā tã
ats: òts azhur prēlom. Iãsi brá
dī biluk bradso ass.*
704. *Very well; I am coming immediately.* *Lē; òts sapp ēlom.*
705. *He is a very impudent fellow.* *Ikīā manchī bilugh chattā ess.*
706. *In my house my child (only) is left behind, and no one else.* *Iãst p'amu attā iãst pitr ass;
wārā n'ai.*
707. *You are a very independent fellow, I will punish you (beat).* *Tū bilugh to chitt* tã manjī ashī,
tū wilom.*
708. *You are a very industrious fellow.* *Tū biliuk kudūm kul manchī
assish.*
709. *I am an inhabitant of Brōz.* *Òts Brōz wārī assum.*
710. *The Afghāns have done much injury here.* *Aoghānī manchī anī bilugh dagar
pilingi kars.*
711. *I did not kill Mīr Khān, I am innocent (have no crime).* *Ots Mirkhān n'jāriss, kā dush
n'wāsam.*
712. *A coolie has fallen head downwards and is quite insensible.* *Ē barwai shiē yūr bitī piltiss;
biluk bēṛā biss.*
713. *Inside my box is a lot of paper.* *Adrē tã atēr bilugh ptī ai.*
714. *What do you intend? Shall we go to-morrow or not?* *Tū kai bidi ess? dalkiē ēmā ta
n'ēmā?*
715. *According to your intention (as you please).* *Tō chitt.**
716. *I don't intend (my heart is not).* *Iā chitt n'ess.*
717. *To irrigate my fields I will make a water channel.* *Parēst dugā ptul tã yō epamā.*
718. *I want iron to make an axe.* *Padrī kaṛosth dugā chimr ôsh
kotam.*

* Apparently a Chitrālī idiom (707, 715, 716).

719. There is not one *ironsmith* in *Angār eo dī baṛi n'aiesht.*
Aiyūn.

J

720. You are a very *jabbering* man. *Tū biluk warī walal manchī assish.*
 721. *Jackals* make a great noise at *Shiāl radhar bilugh chā witt*
night.
 722. There is honey in the *jar.* *Kunī tã aṭūr mārchi assā.*
 723. My *jaw* is broken by my fall- *Lunisthi mish akilattī peṭangwā.*
ing.
 724. He is a very *jealous* (bad *Ikā manchī bilugh digar zira-wā*
heart) man. *manchī ess.*
 725. It is not good for boys to *jest* *Marir mēsh bilugh mishishth less*
too much. *n'ess.*
 726. My brother gives a lot of *Iā brā shtrissē* gar lē prētt.*
jewels to his wife.
 727. This year there is no *juice* in *Inā sē parṛ aruzwai n'bistā.*
the apples (not *juicy*).
 728. The *junction* of the *Luttkhū* *Mastij gol áo Lutkui gol áo ē pur*
and Mastūj rivers is a *bitta tã diwar ass, arunī gol*
plain, not a gorge. *n'ess.*
 729. The wood of the *juniper* burns *Sarēz dāo angā karbā lessta par-*
very well. *chitta.*
 730. The *Mehtar* has just come *Mehr Broz tã starak aiyo.*
from Proz.
 731. Do me *justice* ! I am in- *Iā isop kshī ! ō dush n'wāsam.*
nocent.

K

732. The *Kāfir* language is very *Katō warī biluk n'zārasth assā.*
hard to learn.
 733. I am off on a journey. *Keep* *Badur samiritsam. Inā adrē iā*
this box for me. *dugā ūtē.*
 734. Why have you not kept some *Achok bor pstarak kyā na awitārā ?*
bread to-day ?
 735. I was very hungry, so I kept *Biliugh áttā bissī, giaktī n'awitārā.*
none.

**Ishtrī's-ē,*

wife-of him-to.

736. My servant has lost the *key* of my box. *Iāst shodr iāst adrē askuē psess.*
737. Why do you *kick* my horse? I will *kick* you. *Tū kai dugā iā ushpē pā vich; tū pā vilom.*
738. If you *kick* me, I will beat you with a stick. *Tū iā pā vichi ō tū manoiā wilom.*
739. I have an intention to *kill* you. *Iā chitt bitto tū jārlom.*
740. You are a very *kind-hearted* man. *Tū bilugh lē bidiwā manchī assish.*
741. To show *kindness* to a snake is not a good policy. *Bibimst mēsh mishishth lest kudūm ness.*
742. The *king* has taken a bride. *Mehr shtrī awariss.*
743. In my *kitchen*, food is being cooked for all the men. *Iā buṛi kutan amu tā sang manchiān dugā anjī tyor kuttett.*
744. A *kite* came down and took off my chickor. *Zhī marē oz iāst urṛ brī.*
745. A stone hurt my *knee*, as I was marching yesterday. *Dus piliang tā zān pa wott pūpta: (?)*
746. Get a *knife* to cut meat. *Ano peṭasthā kato giats.*
747. What art thou *knitting*? I am *knitting* a choga. *Tū kai oshich? Ōts shugā oshinam.*
748. My rope has got *knotted*. *Iā kanik gittangus.*
749. What is your name? What is your father's name? I do not *know*; my father does not *know*. *Tā kyā nām ess? Tōttā kai nām ess? Iā shū ness; tōttio shū ness.*
750. I do not *know* the Chitrālī language. *Ō Bilian warī n'zārlsam.*
751. I do not *know* Umrā Khān. *Ōts Umrā Khān n' jārlsam.*

L

752. For men to do *labour* is good. *Manchiān dugā kudūm kshī less.*
753. Get a *ladder*, I'll go on to the roof. *Chik giats, pkrām ēlom.*
754. My hens have *laid* four eggs to-day. *Iā ishtrī kakkak starak shtowa azio kapistā.*

755. All the water of the lake is frozen. *Panilē āo sunāi she tin ass.*
756. My white lamb is lame to-day. *Iā kashīr waki strak gujr kuttātt.*
757. My horse is lame; all our horses are lame. *Iā ushp kuttātt; emā sundi ushp kuttāttett.*
758. A lammergeier came down from the sky and took off my cock. *Zhī marē badist tã wō āyo kakkok damitī gwā.*
759. Why does not my lamp give a light? *Iā tel kaikoti ruch n'buttosul?*
760. My land is not good for barley. *Iā bhīm rits dugã less n'ess.*
761. All the land is useless (not arable). *Sang bhīm n'utkor ess.*
762. Is the land around your house cultivated or waste? *Tū p'amu ptior bhīm ābād assett zajīr assett?*
763. Is your house on the high lands or low lands (valley)? *To pamu sirtan tã sett shor tã assē?*
764. The Kāfir language is very sweet. *Katō warī bilugh aruzwā essā.*
765. This horse is small: get a large one; for my father is a large man. *Inā ushp parmenstuk ess: āl ushp giats; iāsī tōtt bilugh āl manchī assā.*
766. Last night I went to Broz. *Dus rador Bruts gūssam.*
767. Last month I was ill, now I am well. *Pō-ē mōs bradzowā assum, starak adugē assum.*
768. He made many excuses; at last he took his load. *Ikīā manchī bilugh tutī ptā; pēlik bōr ngūtā.*
769. You have come late: there is no load for you. *Tū drē aiyosh: tū dugã bōr n'aiesht.*
770. You have come late (inopportune). The Mehtar has not leisure to hear your (written) petition. *Tū malāl* botī aiyosh. Mehr tū patī kōr kusth dugã shotik n'ess.*
771. Why are you laughing? The Diwānbēgi is angry. *Tū kai dugã kanich? Diwānbēgi mashu kolann.*

* As in Chitrālī.

772. Adjoining my house is a very pretty lawn and fruit trees. *I pamu ptior bilugh shingira brunz ass ; kachwach kãno dĩ asht*
773. My horse is very lazy ; yours is fast. *Iã ushp n'pã baless ; tũ ushp shatramĩ ess.*
774. The dog is lazy and does not bark. *Krũĩ digar ess ; n'rařatt.*
775. I shall get off my horse ; you lead it. *Õ ushp tã wão atsolam ; tũ ngãteti giats.*
776. Lead thou ; I will follow thee. *Tũ panoĩ bõ ; Õ tũ ptiwar atsolam.*
777. You four men lead ; we four will follow. *Shã shtowa manchĩ panoĩ bõr ; emã shtowa manchĩ ptior atsomã.*
778. Get lead to make bullets. *Purik kuthẽ dugã tũch giats.*
779. If we kill the enemy's leader, all will flee. *Emã pachanwarĩ-ẽ jasht jãrlmã pachanwarĩ manchĩ mukẽlã.*
780. The enemy's leader has fled. *Pachanwarĩ jasht mukiss.*
781. I can't learn the Chitrãli language : it is very difficult. *Bilian warĩ pilangon (?) n'battam : biluk zur assã.*
782. To make (sew) pubboos bring some ibex leather. *Wetso shewesth dugã mareshin chiom gats.*
783. Why hast thou gone ? I did not give thee leave. *Tũ kã gã-osh ? Iã pur n'grussish.*
784. Come back ! I do not give thee leave to depart. Break up this wood : then I will give thee leave. *Anĩ ats ! Tũ purũ n'ngattam. Dãr pẽtẽ ; tũ samilam.*
785. We shall leave Chitrãl at daylight to-morrow. *Dalkiẽ emã ruch bibã Shdrãl stã emã.*
786. At time of starting leave the yellow dog behind. *Samrĩ bã zĩr krũĩ tarã kshĩ.*
787. Summer has gone ; the leaves of the tree are falling. *Wizdõr gwã ; shtõmatã poř wiasĩã.*
788. A horse will go, but it must be led. *Ushp ailĩ, wanamdĩ barẽbã.*
789. The Mehtar has eaten his food ; this much meat is left. *Mehr yash iãro ; ajik yash uttã, bistai.*
790. Why is Pĩr Kħan left behind ? He is not ill. *Pĩrkhãn kai dugã wopsin ess ? Bradzo n'oss.*

791. My right *leg* aches; my left *leg* is all right. *Iāst pchūtar chōn bradzott; kōwar chōn lesst ass.*
792. To-day I have no *leisure*; come to-morrow. *Starak iā wōm n'ess; dalkiē ats.*
793. I will *lend* you one rupee for two months. *Tū ē tang dū mōs tã dã kulom.*
794. I *lent* you one rupee last year, you have not given it back. *Pō sē i ē tang dã kar̥sish, tū ō n'ptā'm.*
795. Chānlu killed a large *leopard* on the mountain yesterday. *Dus Chālū bado shai āl jut jāriss.*
796. Don't bring so much *ghi*; bring *less*. *Ajik ano n'gyats; achok giats.*
797. A load of my grass has fallen into the river. Let it alone. *Iāst ē bōr po-ē gwā. N'cho; piz bilā.*
798. A man has brought you a *letter* of the Mehtar. *Manchī tū dugā Mehr'st pati awariss.*
799. What is the use of telling *lies*? *Mizhosth kai ōt (od?) ess?*
800. The Chitrālīs tell many *lies* (are very lying). *Bilian bilugh mishāl.*
801. Sir! this boy tells many *lies*. *Sāhib! Inā marir bilugh mishott.*
802. If you tell *lies*, I will beat you. *Tū mishoch silibo wilom.*
803. A woman's corpse is lying on the ground; I am sure there is no *life* in it. *Jugūr mriss akīō bhīmā wōtriss; ōts wizhanam ikīā tā shū ness.*
804. My house is dark; *light* it. *Iā pamu andhar biss; roch kshī.*
805. The coolies say "our loads are very heavy: *lighten* them." *Barwai gijji kund emā bor gāwā asht; lugā kshī.*
806. Tell the man to *light* a fire. *Manchī walō angā parchiālā.*
807. I *saw* the *lightning*; I did not hear the thunder. *Deshpilsal warīām; uḍerl n'sang-āyā.*
808. These two brothers are exactly *alike*. *Amnī dū brā ē yōr asht.*
809. My *lips* are split with the cold. *Iā yūeht shillē tã pētangwā.*
810. Listen! I think a thief is coming. *Kōr ktī! bibdī kshām shtār aiyo.*
811. Don't give my horse much grain, give him a *little*. *Iā ushp pul lē n'ētē, achok ptē (?) (prē).*
812. Give me a *little* food. *Iā achok brē prē.*

813. Where dost thou *live*? *Tū kāwo gul tã buch ?*
814. I *live* in Broz. *Ots Brās nishinissam.*
815. One coolie has brought a *load* of snow. *Ē barwai sīma tã bōr awārā.*
816. Why have you *loaded* my gun? *Iã tapik tū kai soss tã attushiss ?*
817. The *locusts* have done much harm to my crops. *Gushrogu iãst ptul biliuk ptes kriss.*
818. This mountain is very *lofty*. *Iyē bado bilugh opignā ess.*
819. The coolies say "We cannot drag so large a *log*." *Barwai walettett (gijjī kund) "emā ajistuk ál argu kshon n'battamish."*
820. This *log* is very long: cut it exactly in two. *Inā argu biluk drigrī ass : p'mijhū pētang.*
821. My *loin-cloth* is tight; loosen it. *Iã shirr wishtī ass ; jijil kshī.*
822. *Look !* when the coolies appear, tell me. *Aish kshī ! koī barwai warībā iã walō.*
823. The men of this village are very poor; no one has a *looking glass*. *Inā bagrom manchī biluk drushitī-wā : manchī asht ; eo dī tarē n'aiesht.*
824. The government soldiers don't wear *loose* clothes. *Sirkāro spāhī frāk zapp n'amjind.*
825. The Chitrālīs let their horses loose in this forest in *summer*. *Bilian manchī wizdor amshēest ushpān ikīā psōn nachāttett.*
826. My horse's girth is *loose*: tighten it. *Iã ushp trang jijil biss : ikīō wishtē.*
827. I took a herd of goats yesterday on the top of the pass. I have *lost* them all. *Dus gash dōm badō shai awarissī : sang keti psiā.*
828. The coolie says he fell and his load is *lost*. *Barwai gijjī kutt ō paltiosam, bōr psiā.*
829. A man is going, a *lotah* in his hand having taken. *Ē manchī kuniyā b'dosh damētī prētt.*
830. Last night a *loud* sound came on my ear. I don't know what can have happened. *Rador kotē warī iã p'kōr gwā. Kai warī bosel iã shū n'ess.*

831. In spring my garden is very lovely. *Bosut wakt tã iã darestã shingira bā.*
832. All the coolies have come : they have done no loss (harm). *Sang barwai aiyā : kai bāpsā n'krisiā.*
833. I heard the sound of the lowing of the cattle. *Gā arsett : iã sangāyā.*
834. Chitrāl new fort is down low; the old fort is higher up stream. *Shdrāl noi kālo nīr ess; sium kālo chīr ess.*
835. I have sown lucerna seeds here. *Anī mushich bī ashiss.*
836. Your luck is good; mine is little. *To barē lē assiā; iã barē utettī ess.*
837. That coolie is not weak; he is a lunatic. *Stā barwai darē n'ess; ber ass.*
838. My lungs ache from much coughing. *Bilugh kassetum : atūr bradzott.*

M

839. That man talks much nonsense; I think he must be mad. *Stā manchī bilugh berān walett; ñ purjitom chaṭṭa assel.*
840. The magpie is not a bad bird; he does not eat up our maize. *Biliankor digar marangats n'ess; jigor n'yūtt.*
841. I have given money; if any man is dissatisfied, let him tell me. *Ī paiz ptā; kāchī manchī n'shoti-nestabā, ĩ walā.*
842. My horse's mane (neck hair) has got bad; he has mange (rubs it). *Ushp tã maroik (marengi) tã dro (zho) digar bistai; changrōt.*
843. You have no manliness, you are become idiotic. *Tū kai less bidī ness, tu chaṭṭā bissish.*
844. Much manure is collected near my house. *Iã pamu torē biliuk dsul wasanristai.*
845. On that hill are many thieves. In my village there is not one thief. *Ikīā pashī tã shtār lē asht. Iã bagrom eo shtār n'ai.*

846. Is Bragamatal a full day's march to Chitrāl or nearer? It is a two days' march. For a man with a load it is a three days' march. *Bragamatal Shdrāl ē gujr pott ess tawarē ess? Dū gajr pott ess. Barwai bōr ngāti trai gajr pott ess.*
847. What mark is that on your hand? *Tū dush tā kai nizhān ess?*
848. The Markhor have not come down this year from the hill. *Starak sē shārn badō stē yūr n'āyā.*
849. Many men have come for my brother's marriage. *Iā brā jugūr awrī iādugā bilugh manchī wasanristai.*
850. My brother married (took a wife) last year. *Iā brā pō sē jugūr awrī.*
851. Look! Mirak's horse has got bogged in a marsh. *Aīsh kshī! Mirak ushp shur tā wurshā.*
852. You are master (great)! I am your servant. *Tū āl ashī: ōts tū shodr assum.*
853. What is the matter with you? *Tū kai bissish?*
854. What is your meaning? I can't understand your speech. *Tū kai manīchī; tū wari n'pur-josam.*
855. It is three days since I have eaten any meat: so I am hungry. *Troi wōs ano biṭṭā iā n'iār: āttā bā.*
856. My servant coughs much; what medicine is good for him? *Iā shodr bilugh kasett; iktē dugā kai ushā lestabalā?*
857. My stomach is swelled from eating (I have eaten) too much melon. *Karbiza bilugh iārā iā ktol ālla bā.*
858. The ghi is frozen: melt it. *Ano shē tin ess; iktē tipāō.*
859. My cloth is torn: sew it (mend it). *Iā bazisnā ushī bistai: iktā shiwē, (lesta kshī).*
860. My gun is broken; get a carpenter to mend it. *Iāst tapak pefangess; iktā less kusth dugā dāo sellē giats.*
861. In Chitrāl there are many mendicants. *Shdrāl kalandārē bilugh asht.*

862. The *merohant* is a great thief and always lies. *Sêdawai bilugh shtâr ess; sang wôr ladâl ess.*
863. Be *merciful*: if you are *merciless*, you will go to Hell. *Odh bô; tû mash kotish tû dôsako tã êlosh.*
864. The Mehtar has sent two *messengers* to the *Khân* of Dir. *Mehr Dir Khân dû manohî lader krishtai.*
865. At *mid-day* there is great heat. Just at *mid-night* it is cold. *Grish bilugh tûp butt. Rador bar-bôr shillâ butt.*
866. I am thirsty, I will drink *milk*. *Iã dô pig biss, zu pilom.*
867. Bring the cow to *milk* her. I have *milked* the cow. *Gáo giats, dolamão. Gáo dulê.*
868. The *bâbû* says "grind the barley"; but there is no *mill*. *Bâbû gijji kutt "rits pshio" kutt; apshian n'ai.*
869. The *mill*er says the stone of his mill is broken. *Apshian manchî gijji kutt apshiân wâr peringess.*
870. My cultivation is bad: I have no wheat, only *millet*. *Iãst ptul digar ess: gum ness, katsâ ess.*
871. I have heard that in this valley is a *mine* of lead stone. *Iã p'kôr gwâ inã b'gul ashtutt tuch kön ess.*
872. There is much *mist*, and one can't see the enemy. *Bilugh mēh biss, pachanwari warantan n'buttett.*
873. I made a *mistake*; three men have come, not four. *Iã larissâ: troi manchî aiyâ, shto manchî n'aosht.*
874. Mix this medicine with water and drink. *Inã wushê dô mish suntrô katt pz.*
875. I am very poor and have no *money* whatever. *Biliuk kai nowâ manchî assum: iã mēsh ē paiz dī n'aiesht.*
876. There are clouds, so the moon is not well visible. *Nāru'ssā, mōs lesstakā n'waron prëtt.*
877. To-morrow evening is new moon. *Dalkiē salkēn wār noi mōs atsēli.*
878. To-day is half moon. *Starak gajar napūr ess.*
879. It is two days after full moon. *Mōs pichis oss bitī dū oss dī biss.*
880. You have eaten much; don't eat more; you will be sick (vomit). *Tû bilugh iār; wārā n'yū; shtār-chi.*

881. Awake me in the morning; don't let me sleep. *Yashî wêl tã iã bekted; pashuikan n'utan (?)*.
882. Mosquitoes bite much; I can't sleep. *Kõ bilugh yüttett; pshon n'battam.*
883. In the summer moths get at the clothes. *Wizdör basnã tã wêk buttett.*
884. It is two months since my mother died. *Dũ mōs biss iãst nōn mriest.*
885. The road is level now; mount your horse. *Pott diwarî ess; ushp p'sir nishê.*
886. The mountain is very high. *Pashî bilugh âl ess.*
887. On the top of the mountain there is much snow. *Ashtrê p'sir zim bilugh ess.*
888. Mountaineers are good for carrying heavy loads. *Atûr manchi âl bôr ngusth dugã less asht.*
889. The road to Urguch is bad; a footman will arrive quicker than a mounted man. *Arguich putt digri ess; ushp sir manchi tã kûro manchi kuiyã Arguich prâl.*
890. In winter the (mouse) mice go somewhere or another. They have come now to light (to the eyes) again. *Ziwôr mussã kôr etassal. Starak p'ochen ettett.*
891. Mirak and Basti are not alike. Mirak has moustachios and Basti has not. *Mirak Basti barbor n'aiesht. Mirak guchi asht Basti-e guchi n'asht.*
892. Mirak has a big mouth; Basti has a small mouth. *Mirak ashî âl ess; Basti-e ashî parmenstuk ess.*
893. This place is not good for pitching a tent, there is much mud. *Aniō jaga jilamã uchasth dugã less ne'ss, bilugh shur ess.*
894. There is much wood here. *Ani dã lê ai.*
895. A mud stream came last year and destroyed my crops. *Pō se kûri âyã iãst ptul brã.*
896. In my garden there are many mulberries. *Iã baristã (b'durestân) kêlik lê asht.*
897. In Drōsh there are five hundred government mules. *Dryus p'mîsh Sarkâro pōch sher kachor asht.*
898. The mule is better than the ass for load carrying in the hilly country. *Atûr bôr ngusth dugã kur-ê tã kachor lesst buttett.*

899. I am sure Samar has murdered Basti; Basti is dead. *Iāst bidī assā Bastī-ē Samar jāriiss; Bastī mrā.*
900. Dān Malik is a murderer and his father and grandfather. They are all bad men. *Dān Malik manchi jārl assā, tōtt's dī wāo's dī manchi jārl assā. Sundī digar manchi asht.*
901. The musicians made a great noise last night amongst themselves. *Dus radar durwā amshīd p'mish biluk rārā kriss.*
902. The muzzle of my gun is filled up with mud (in the middle of opening of gun). *Iāst tapkiē ashī tā aturēni shur biss.*
903. In Chitrāl are many mynahs: there are none in the high-lands. *Shdrāl satr marangats lē asht; srētā n'asht.*

N

904. An iron nail has broken my finger nail. *Chimētku nāchē tā mizhē.*
905. Give the name of each individual coolie. *Sang barwai kūr kūr nom iā tā walō.*
906. The officer says give me ten Kāfir names. Well! listen! (Here follow ten names.) (¶) *Sāhib gijji kutt iā tā dus Katō manchi nom walō. Lē! kōr ktē! Aror, Bastī, Chālū, Dān Malik, Garak, Karuk, Mirak, Morī, Samar, Widing.*
907. The road is narrow: two laden mules can't go abreast (or in pairs). One must follow the other (one in front, one behind). *Putt arunī ess: dū kachor bōr ngātī yāmna bitī ē n'battett; ē panishar bibā ē plior bibā lessta balā.*
908. This is a nasty road. *Inā putt digar ess.*
909. The water is nasty: fetch some good water. *Inā ūgh* nang ess: leo ūgh gats.*
910. This fruit is nasty to taste (not luscious). *Inā kajwaj aruzwai n'asht.*

911. Stay near me, for I can't hear your words. *Tū iā tã nishã, tū warĩ iā p'kõr n'aiett.*
912. Take away the water; I have no necessity for it. *Äo giã; äo kã äd n'ess.*
913. From carrying a load my neck aches. *Bõr ngusth dugã kumo bradzott.*
914. There is not a needle in our village. *Emã bagrom ã chimchich di n'aiest.*
915. Our women don't know what sort of thing is a needle. *Emã jugur n'zãtett chimchich kai lattri ess.*
916. My horse neighs much: I am sure he is hungry. *Iã ushup bilugh rãrã kutt: õ purjitam ättã biss.*
917. Garak is my neighbour and is a very stingy fellow. *Garak emã amu vishĩ ass: bilugh nashitã ass.*
918. Mori has married my nephew's daughter. *Mori iã nawõs jus shtarĩ kriss.*
919. You are a bad lot; I'll never forgive you. *Tū digar manchĩ assish; tū kol di kai n'prëlom.*
920. Is that new snow on the mountain? *Badõ shai noi zim assã?*
921. I haven't seen I have no news. *Iã n'warĩs: iã kai shũ n'ess.*
922. This month having) gone, next mont I will go to Drõgh. *Inã mõs gaiebã sör mõsa tã Dryus ettam.*
923. This year having gone, next year I am going to Pesh-awur. *Inã sã gaiebã sör sã tã Peshãr ëlom.*
924. This road is nice for camels. *Inã putt shturë dugã less.*
925. By night two thieves came to my house. *Radhar dũ shtãr i pamu äyã.*
926. The noblemen of Chitrãl are very good men. *Shdrãl ãl manchĩ lë manchĩ shtth.*
927. You are a noble fellow. *Tū biliuk ãl bidio (zira-wã) manchĩ assish.*
928. The coolies are making a great noise. The Mehtar can't sleep. *Barwai bilugh sharr kuttett. Mehar pshutt n'yett.*
929. You are talking much nonsense. Don't make a noise. *Tū charrë (chattë) walëtish. Tã sharr n'kshĩ.*

930. I saw a man yesterday who has no nose. He says a bear tore it off. *Dus manchī wariām nasur n'ess. Manjī gijjī kutt it̃s nasur wākshess.*
931. Inside my nostril is a boil. *Nasur tā atēr apsis.*
932. The coolies have not yet come; but I have seen they are near. *Barwai n'āyā; ĩ wariām turē asht.*
933. You ask a copper from me? I have nothing. Why should I give coppers for nothing? *Tū iā tã paisa awēguchī? iā tã kai n'asht. Tū gijjā kái dugā paiz prēlom?*
934. Now they have come, but one man is left behind. *Starak āyā: ē barwai ptior otin ess.*
935. In my valley are many nullahs. *Iā watan tã bilugh gul asht.*
936. My fingers are all numb with cold. *Shillē angur shangūr bistai.*
937. The numda of my saddle is all wet with the horse's sweat. *Zin tokūm ushp khel tã zhilā biss.*
938. Our friends are numerous, and the enemy few. *Emā zotr lē asht: pachan warī achok ai.*
-
939. I take an oath I will kill Dan Malik. *Iā shott *chim (shutt dibī) Dān Malik jārlam.*
940. You are a bad lot; you obey no one's word. *Tū digar manchī assish; ko warī n'awēguch.*
941. If you offend (make small of me) I'll bring you to grief (evil). *Tū iā parmenstuk kuchī tū digar kalom.*
942. There is no oil for lighting the lamp. *Ptremshuk pashiōsth dugā tēl n'ess.*
943. My clothes are become old. *Iā bazisnā siūm bistai.*
944. Our house has got old (in ruins). *Emā'st amu witriss.*
945. I can't understand the old man's talk; his teeth have fallen and he mumbles; his old woman also doesn't speak clear. *Wāo warī tīsh n'butt; dut waron-stai; wā-wā-wā kutt; wāi dī lessī warī na walett.*

946. The wood of the olive is very strong for walking sticks, and won't break. Kāo dār manoi kuth dugā less ass; n'prēliss.
947. On the Chitrāl road there are thieves. Ba Bilian puttān shtār ai.
948. On my table a knife is left. Kunā ptsir ktā (kato) wutarst.
949. On my head is a boil. P'shai p'mīju apsiss.
950. On that hill there is no grass. Ikē pashē tã yūs n'ess.
951. Have you done this on purpose or forgetfully? Tū enā kudūm tinj bītē karsā par-marshētē karsā?
952. If I climb a hill, my head aches. Why does your head ache? You don't march on your head; you march on your legs. Ōts badō eila bimbā shai bradzonn. Tostā shai kyā bradzon? Tū shai wrē na anjī, tū kūr wrā anjī.
953. Call up the coolies one by one. Barwai yu kūrē walō.
954. Once I fell into the river, so I fear it much. E wōr poi p'mīsh lunissam bilugh widarēttum.
955. I was left behind on the top of the pass. For three days I have only eaten wild onions; I had no food with me; I am hungry. Badō shai wopsanossum. Troi wōs koponn iār wārē kā n'iār; brē n'assī; ātta bā.
956. I have brought a donkey load of onions for the sepoy. E bōr trashtu spāhī dugā awērā.
957. I have only one horse. Iā ē ushp ass; wārā n'aiesht.
958. Near my house are holly trees only, and no other trees. Inā pamu tawarē wanzī asht, wārē kāno n'aiesht.
959. Mirak is a great hunter; he has killed a big oorial to-day. Mirak bilugh shartrī assā; starak gujr āl mirish jāritī āyā.
960. My box is not open. Iā aḍr gunā n'ess.
961. Bring an axe to open my box. Iā aḍr gunā kuth dugā peti giats.
962. My opinion is the enemy is about fleeing. Iā babdi ess pachanwarī mikēlā.
963. Chānlū seeks an opportunity to harm my work. Ohālū iā kudūm nashisth dugā aīsh kutt,

964. Be on the watch; seize the opportunity of Widing going out of his house to kill his dog. *Aĩsh kshĩ; Widing pamu begũ bđ sōs katĩ krũĩ jār.*
965. On the opposite bank of the river two men are marching even with us. *Poi pēr dũ manchĩ emā mēsh tĩch katĩ ettett.*
966. The Kāfirs are very poor (of no account); the Chitrālīs oppress them much. *Katā kai no-wā asht; Bilian biluk utilĩ buttett.*
967. To kill an oppressor is fair. *Utilĩ bul manchĩ jārĩbā less.*
968. You are a great man. I will obey whatever orders you give me. *Tũ āl manchĩ assish; tũ kai manumbā ō kulom.*
969. I gave you an order to bring five men. The head man says there are not five men (available). *Iā tã tẽ pōnj manchĩ gaiet hukm ptāshuss. Jasht pōnj manchĩ n'āio kutoss.*
970. The golden oriole is a very pretty bird and sings sweetly in spring. *Komlik p̄goluk (?) marangate biluk shingur ossā; wosut lesst watsett.*
971. This little boy is an orphan: his father and mother are both dead. *Inā parmenstuk marĩr tsarĩ ess: inā tōtt's dī m̄riss inā nōn's dī m̄riss.*
972. Our cows are all grown thin. *Emā gāo sang bilugh daḍar bistai.*
973. My brother killed some man, so he is an outlaw. *Iā brā manchĩ jārĩtĩ chili bitĩ gūs.*
974. Get outside the house; you are a fool. *Pamu bē ī; tũ bēr assish.*
975. I owe Chānlũ two rupees. *Ōts Ohālũ-ē dũ tangē dām assum.*
976. Owls frequent my garden at night. *Rador iā b'darestā bāghrē lē afziā.*
977. This is my own horse. *Inā iā ushp ess.*
978. Do you own an axe? *Wezō (pots) tũ mēsh assē?*
979. The owner of the house has gone to Peshāwur. *Inā amo wārĩ Peshār gwā.*

P

980. My arm *pains*; and both my eyes ache. *Iā dol bradzott; dā achiš sots kuttott.*
981. The sepoy*s* are marching in *pairs*. *Spāhi yamnā butl end.*
982. The Mehtar has built a new *palace*. *Mehar noi niāhi amu k^{ri}sh^{ti}ai.*
983. Your face is *pale*: I am sure you are ill. *To miok ad^rā biss: ō purzanam bradso-wā assish.*
984. You killed my brother: I won't *pardon* you. *Tū iā brā jā^riss: ō n' pmishtēlam.*
985. Your *parents* are well bred; and why do you take to *thieving*? *Tū nōn tōtt āl manchi asht; ta kai dugā shtār bissish?*
986. Make this apple into three *parts*. *Inā pā^rro trē pā^rtī kshī.*
987. The flesh of the hill *partridge* is unpleasant to me; I don't eat it. *U^rrē ano iā dugā digar ess; ō n'aⁱetam.*
988. The Lawari (Rāoli) *Pass* (col) is very difficult in winter. *Rāoli-gor pakhtalā ziwor biliuk digar ess.*
989. The Gangalwatt *pass* is harder than the Lawari. *Rāoli-gor pakhtalē tā Gāgri-wott pakhtalā digar ess.*
990. I shall *pass* three days at Drōsh. *Trē guj^r Dryus niāhilom.*
991. At the foot of the Gangalwatt *Pass* there are only *pasture* lands of the Kāfirs; there is no hamlet. *Gāgri-wott badō pagūrā Katō sōn ess; grām n'ess.*
992. Across the river is a narrow *path*; it is not fit to take a horse. *Pōē pār limrai pott ess; ushp pilangōsth pott n'ess.*
993. It is only a goat *path*, not a horse road. *Dushān pott ess, ushp pott ness.*
994. You are an impatient fellow: have *patience*. *Tū tupētich manchi assish: darā kshī.*

995. The Pathāns have fixed my pay at three rupees per mensem. *Aoghāni iā dugā mos tā trē tanga mājib prēttett.*
996. The peaches of Ranbūr are as big as my hand. *Konisht āpu iā dui tā brobur āi asht.*
997. All the pears this year are sour. *Inā sē sundi tōng gū bistai.*
998. The Hindustāni people are very dark. *Hindustān-o manchi biluk zhi asht.*
999. In winter the body gets warm by eating pepper. *Zawor morch iārabā jitt tapett.*
1000. You are a perfect man! You talk Bashgali very clearly. *Tū lē mōch assish: tū Katō warī biliuk lē warī kuch.*
1001. Some one is cooking meat; I smell its perfume. *Munchi ano pachitt; ano tā gun afziā.*
1002. There are many clouds; I think perhaps it will rain; God only knows. *Nāru bissā; shtalē agal prēlā washitam; Imrā jārlann.*
1003. When you have given me leave (permission to), I shall go to Ranbūr. *Tū iā koi purī kolaibā Konisht ēlom.*
1004. My horse is all perspiration from galloping. *Iā ushp bilugh shagi tā ashpa afziā.*
1005. You are a pertinacious fellow. *Tū biliuk sōp sip manchi essish.*
1006. Are there pheasants in your forest? *Tū pashur tā bātachol ashtī?*
1007. There are no pheasants; but there are lots of monāls. *Bātachol n'aiesht; bābakar le asht.*
1008. Get a pick to pick out stones. *Wōtt ukashosth dugā wōsh giats.*
1009. My coolie has dropped a blanket: pick it up and give to him. *Iās barwai jil wō uktsess: ulēr kahi ikiē prē.*
1010. Give me a piece of meat. *Iā achok ano giats.*
1011. The Sāhib wants (has started?) to shoot pigeons. *Sāhib kūj jāristhai dugā samries.*

1012. The (wooden) *pillar* of my house is weak: I think it will fall this year. *Iāst amu shtān ranzat: ō wishitam inā sē witlilī.*
1013. I have no *pillow*, so I can't sleep. *Potsantestā n'ess, ōts pshuik n' battam.*
1014. Who is that man wearing a *pink* shirt? *Ē manchī ahdrukral basnā amjistai; ikīō kai nom essā?*
1015. I don't smoke a *pipe* (tobacco). I take snuff. *Ōts tamkio n'kshātam; naswār kunam.*
1016. Who gave you that *pistol*? *Ikīā drun tapē tū ko ptā'shī?*
1017. My goat fell into this *pit* yesterday. *Iā gash dus inā ahe tã luniss.*
1018. You have no *pity* on the coolies; and of course they dislike you. *Tū barwai aish n'kutish; tū shtale amniō tã digar assish.*
1019. This place is unfit for *pitching* tents. *Inā bhīm jilamā uchasth less n'ess.*
1020. Our cattle are all dying of the *plague*. *Ēmā gāo bogmā bradzoi dugã mrittett.*
1021. Widing is a *plain* (straight) man, and does not lie. *Widing shtal manchī ess, n'ldel assā.*
1022. This *plain* is as broad as the *plain* of Mori. *Inā divarā Mori divarā prishtha wishtar ess.*
1023. You have arranged an excellent *plan* for crossing the pass, and I am grateful to you (shall reward and make you glad). *Tū bado ptiwar esth dugã lesst karā; prētī tū kuzhān kalom.*
1024. Send two men to *plaster* the wall. *Dū manchī inā chá charesth dugã samē.*
1025. I want a metal *plate*: not a wooden *platter*. *Iāst dapil awizhess: pashku awizh n'ess.*
1026. The Kāfir boys *play* much games. *Katō parmēr bilugh mishittett.*
1027. The Chitrālis are fond of *playing* music (singing). *Bilian manchī lālu kusth dugã bilugh kuzhān asth.*
1028. Your brother is a *pleasant*-faced man. *Tū brā biliuk shingorā assā.*

1029. If you *please* me, I shall give you a bag of wheat. *Tū ī lē zānchibā tū sē tā gum prēlom.*
1030. We will go to-morrow, or next day, as you *please*. *Dalkiē ētimish, attri ētimishā, to chitt.*
1031. *Please* decide the day for starting on the journey. *Tū lattri giats; tū ēsth dugā starak matakshi.*
1032. The harvest is bad; but grass is *plentiful* this year. *Starak sē katī digar ess; yūs inā sē biliuk ēss.*
1033. The iron of my *plough* is broken! What shall I do? *Iā ashu barā tā pōl peṭangess! kai kalom?*
1034. The ground is frozen: it is no good to *plough* now. *Bhīm shē tin ess: ashu barā n'ais-chitt.*
1035. *Pluck* and bring those yellow flowers under that willow tree. *Ikā phūsh pgūro ritī pish peṭi giats.*
1036. The *point* of your sword is not sharp (has not an edge). *Tū tarwoch chur psio n'ess.*
1037. I don't see the enemy's horsemen; *point out* with your finger and show me where are they. *Ō pachanwarī ushp sir manchi n'warentam; kor asht angur warē wārō.*
1038. Some one gave my dog *poison*, and he died this morning. *Gizhē manchi-e iā krūi wish ptēss, starak piāsh mṛā.*
1039. Kāfirs don't play *polo*. *Katā manchi parchev n'mishittett.*
1040. There is not even one *polo ground* in the Bamboreth valley for playing *polo*. *Mamrēt ē dī brun n'aiesht parchev mishisthai dugā.*
1041. *Pomegranates* are good to eat when you are thirsty. *Koi āo pig bibā amārts pits (pisth) lesst butt.*
1042. I think the ducks will light on the *pond*. *Ots babdī kshītam jallai nilē tā attu prēlā.*
1043. I want a *pony*, not a big horse; for the road is bad. *Iā dugā yābū giats, āl ushp n'giats; pott digar ess.*
1044. We are very *poor*; we have no money. *Emā bilugh garib manchī assumish; paisa n'wāttettamish.*
1045. The *poor* are much afflicted by the high class men. *Āl manchī nālus wariān bilugh digar kuttētt.*

1046. The *poplars* grow on high-lands; Chitrāl is low and they won't grow there. Tārak kāno sirētā buttett; Shdrāl shor assā, anī n'buttett.
1047. The fast (Ramzān) is over; it is the feast day: the people are assembled for shooting at the *popinjay*. Pochētr paoshā; namāj biss; amni manchī assalā uchasth dugā wasanristai (assalā tapkiō wisth dugā wasanristai).
1048. I will eat *porridge* to-morrow morning; I have a stomach ache, and can't eat meat. Dalkiē piash okra ashurālom; ktol bradzott, ano n'yūlom.
1049. Divide the bag of wheat in four *portions*: give one *portion* to each coolie. Inā gum sē tā shtowa bitta kshī; inā barwai yo chok prē.
1050. The head man of this village is become very *portly* (large belly). Inā bagrom urā bilugh āl ktol-wā assā.
1051. The sepoy has forgotten his *pouch* in his house. Spāhī pamu dorinōt pmishtēti āyā.
1052. Pour out the milk from this ewer into the pot, and fill in water instead. Pashku tā zū ptol tā atiōsh; pashku zū piōl āo pari kshī.
1053. I have left the *powder* for my gun in my house. Tapik dugā pamu dori pmishtēti āyosam.
1054. Why can not you go? You are a *powerful* man. Tū kyā n'ē banjī? tū damtōl manchī ashī.
1055. The coolies make *praise* of the Chārweō saying "he is a very great hearted man." Barwai Ohārweōl-ē dugā wari kuttett "bilugh āl bidī-wā manchī ess" kuttett.
1056. This is the fast month: you should say your *prayers* five times every day. Inā pochētr ngusth mōs assā; eo gujarē pōch wōr namāj kusth less.
1057. At the time of going, make *prayers*. Iendā (ien tā) namāj kshī.
1058. Yesterday I said my *prayers* five times. Dus pōnj wōr namāj krā.
1059. To-day we shall travel much; we shall not say our *prayers*. Shtrak bilugh wichāzmish; namāj n'kummā.

1060. Yesterday I became very tired : I did not say my *prayers*. *Dus biliuk gatrabamish : namâj n'karâ.*
1061. I am a traveller; neither to make *prayers* five times a day nor to keep a fast is necessary for travellers. *Ôts wischio assum ; wischio dugã eo gujarê pōch wōr namâj kusth dugã pochêtr ngusth dugã zarur n'ess.*
1062. That *precipice* (or built up pari) is dangerous, and you cannot cross it. *Iktâ ushtiwâ bilugh chikūr assâ ; tū pē n'balosh.*
1063. Yesterday I gave you a *present* of one rupee : to-day I am angry with you and won't give you anything. *Dus tū tã ē tang mihrbānī karsish : starak gujr tū tã kapā bissum, tū kai na prēlom.*
1064. In the *present* year on account of a good snowfall there is much grass. *Starak sē sīm lē bā yūs lē bā.*
1065. You have patience ! I am coming *presently* ; I forgot (I have) a little work (to do first). *Tū mātā kshī ! ôts epos diktî atsalom ; achok kudām p'mishtiss.*
1066. Shēr Malik has brought some very *pretty* clothes from the merchant (made and brought). *Shēr Malik sodāgarā tã stē biliuk shingara basnâ koṛ awarā.*
1067. *Previously*, to starting don't drink much water or milk. *Koī samarij bā panishr āo dī na pī zū dī na pī.*
1068. You have paid too long a *price* for that cloth. *Tū ikīē badisnā dugã bilugh maṛi ptā.*
1069. In every Kāfir village there is a *chief priest*. (¶) *Sundī Katō grām ē utāh ess.*
1070. The high *priest* is a man of considerable possessions. (¶) *Utāh bilugh lattri-wā ess.*
1071. The *chanting priest* sings very well. (¶) *Debilāla biliuk lē lālu kul ess.*
1072. The *prince's* age is twelve years. *Mehrkrūē dits sē biss.*
1073. The *princess'* age is ten years. *Kunzā jūs dots sē biss.*

1074. The prince has killed with his own sword all the prisoners on the polo ground. *Mehrkrue sang manē manchi b'brunz-o pagūro amo taiwochi mēsh witt jāristai.*
1075. My horse is hungry: produce corn for him. *Iā ushp āttā biss: ikīō dugā pol paidā kshī.*
1076. Produce the clothes which I left here yesterday *Dus iā basionā anlo pmishtiasst iā b'doi giats.*
1077. You promised you would give me one rupee. *Tū iā tā ē tang prēlom kṛās'm.*
1078. I have no proof that this is my blanket. *Inā jil iāst assē, warants assē, tinch n'bā.*
1079. All my general property and household property was burned by the enemy. *Pachanwarīē iāst sang lattri tūrsūn-lattri lushtīā.*
1080. Thou art too proud (a man who knows no one): I think you will surely come to grief. *Tū ko kai n'chamol (?) (jānrl?) manchi assish: ō purjītam tū digar bulosh.*
1081. My servant reports he has got all provisions ready for the journey. *Iāst shodr gijjī kutt "putt dugā sang yash wottestai" kutt.*
1082. I want *pubboos* for journeying over the snow: boots are too unyielding and slip much. *Zim tā pilingisth watsā iā dugā giats; boot dangu buttet silki-ottett.*
1083. Sir! Tauchins are better than *pubboos* for snow; but take care they be soft. *Sāhib! watsā tār pagur palāno lesst buttett; aīsh kshī chīl būnd.*
1084. My white *pugrī* is become dirty with the journey. *Iāst kazhīr shar pilingasth tā mul biss.*
1085. Go to the *munshī*: ask for ten men to pull this beam. *Munshī tār ī: dots mōsh ugrē kshosth dugā welī kshī.*
1086. We don't eat pumpkins, as it is not our custom. Our parents never eat pumpkins. *Emā ālo n'yūmish chor ness. Emā nōn dī tōtt dī ālo n'yūlai.*
1087. Sir! this man came and cut my pumpkins by night. Give him severe punishment, so that he shall never thief again. *Sāhib! ikīā manjī radur iāst ālo shtāraktī pēfī briss. Ikīā less katī wī, dī shtār n'kulā.*

1307. What are you making sighs for? Are you tired or ill? *Tū kai dugā shū kshāchī? Tū gatrā bissishā; bradzo-wā ashīā?*
1308. Silence! don't speak; only lift your hand up if you see the enemy. *Chusht azhō! na warī kshī; tū kuī pachanwarī warinbā dushē ū kshī.*
1309. Tell the men to be silent and not to say a word. The enemy will hear. *Manjī tã warī kshī chusht azhō kshīr, ē dī warī n'kshīr. Pachanwarī sangalā.*
1310. The merchants take silk and silver to Peshāwur. *Sodāgar arshumje aru Peshār pōr prēnd.*
1311. You are very silly; you would never do for a spy. *Tū bilugh bedina-wā assish; tū kuī shū awēn na bachī.*
1312. Since I entertained you, did I ever beat you? Never. *Kuī tū i shodr karāsh i kuī tū vinojā? kuī dī n'vinosāsh.*
1313. He is not a sincere man: I am sure he is treacherous (liar). *Ikīē manchī-ē zara lesst n'ess: ō purjanam mizhol assā.*
1314. The sinew of my leg is cut with a knife. *Iā kūr nūng karo (katā) mish periss.*
1315. If you are all tired, call Mirak to sing; he is a good singer. He will cheer us all up. *Shtalē shā gatrā bissār. Mirak tã warī kshī; lālu kulonn; bilugh lesst lālu kul assā. Emā sundī kuzhāl kulā.*
1316. Last year I did sink in the snow. To-day I have sunk in the water. *Pō sē zīm yūr gūssam. Starak āo tã p'mich bissam.*
1317. My sister has fever to-day. *Iã sus tã shtarak ranzul biss.*
1318. My sister-in-law has eight sons. *Iã wū-o usht piṭr asht.*
1319. Sit on this stone. Don't show your head to the enemy. *Inā vōtt p'sir nizhē. Yost shai pachan warī tã na wāro.*
1320. I am very cold; get a goat's skin for me. *Iã bilugh shillā biss; iã dugā wazest chamo giats.*
1321. I can go across the water with an inflated skin, but not without. *Āotarmir mīsh āo tã petrū banam; giā ē na banam.*
1322. Mirak has stolen my skin-bag (for carrying flour). *Mirak iãst titsa shtār ktī briss.*

1323. A bullet hit the sepoy's skull; I expect he will die. *Pondrik spāhī pazhē preptā; ñ pur-zhanam mrlā.*
1324. The sky is clear; I think we can march in the morning. *Dī bilugh shingir oss; babdi oss dal-kiñ mizhim ēmā.*
1325. The slave has run away from fear of this cruel master. *Lonī amost damtāl mochi widorthi mugis.*
1326. I am sure his master will slay him some day or another. *Õ purjanam kuī ikīē mochi's jārālā.*
1327. When I approached the sentry last night, I saw he was sleeping. *Rador kuī pālē tā torñ assium ñ wariām pshuissā.*
1328. My leg is asleep, I can't stand up. *Iāst pū shingur bunn, ñts utti na banam.*
1329. The thief cut off the sleeves of my cloak. *Shitār iāst shugā dasha prēti brā.*
1330. The ground is frosty and very slippery. Take care! you will slip. *Bhim shī tin ass, bilugh silkin biss. Trāchī bō! tū silkilosh.*
1331. Is the hill a gentle slope or is it a difficult slope? And, when you have crossed, what is (the slope) on the far side? *Ikīā ashtar chakūr assā uchangust assā? Kuī badō shai putarijbā akī pōr kāst azzā.*
1332. Go slowly; I am done; let us take breath. *Chillē ñ; ñts utinam; yū prozhamā.*
1333. He is a small man; give him a small load. *Ikīā parmenstuk manchi assā; ikīē parmenstuk bōr prē.*
1334. My house is small; yours is large, his house is the largest. *Ī amu prama ess; tū amu āla ess, ikī amu sundī amu tā bilugh āla ess.*
1335. In your childhood had you small-pox? I think you are pitted with small-pox in the face. *Tū kuī parmenstuk azzī tu purr bissā? Õ purjanam tū purr mugho (miok-o) ashī.*
1336. I smell a nice smell of roses and a nasty smell of a dead dog. *Iā tā tarī pish lē gun ann; mrieth krūi digar gun dī ann.*
1337. What does your dog smell? *Tū krūi kā gun kunn?*

1338. The dog-rose *smells* sweet. *Tarī pish* gun ann. *Mriht'est*
The corpse *smells* bad. *digar* gun ann.
1339. My house is full of *smoke*. *Iāst amu tā dūm parē assā.*
1340. Why don't you *smoke* tobacco? *Tū kai dugā tamkiō n'kusoch?*
1341. My pyjama cloth is *smooth*. *Iā taman basnā chil ess.*
1342. On the march yesterday (at the time of marching) a long *snake* bit my brother in the leg. *Dūs piliangsth wēl tā āl babust aī iā brā kūr tā atamshi.*
1343. The sepoy *snatched* the fruit from my hand and bolted. *Spāhī ī b'dusht tā kachwach wran-gitī mukiā.*
1344. My head aches from much *sneezing*. *Bilugh kazisth (?) dugā shai bradzott.*
1345. The *snow* is up to our arm-pits. How can we cross the pass to-morrow? *Zīm kachkruī wīk assā. Emā bado kaikote putr bamā?*
1346. I have been *snow-blind* in both my eyes for seven days. *Sutt wōs (gujr) bā iāst zīm dugā achiē lushitiā.*
1347. If you see the enemy do so (like this). *Pachan warī warinbā tū gitā kshī.*
1348. The *soldiers* are very brave and shoot straight. *Spāhī bilugh lē damtōl manchī asht, tapkiē lesst vind.*
1349. So much (so large) loads we can't carry. *Ikiā'st āl bōr ngā n'bamish.*
1350. His back aches; put a *soft* cloth under it. *Inā chil (?) bradzonn; anī pagur chilla basnā ptē.*
1351. This cloth is very much *soiled*; take it away. *Inā basnā biluk mul asht; nuksā.*
1352. The old man *solicits* a rupee. *Askā purdū ē tang ragatt.*
1353. Some man has come and says the sāhib wants *some* flour. *Kā mōch oss gijji kunn sāhib chok brē ragatt.*
1354. *Somehow* (from wherever you can fetch), you must get the horses. *Kōr stē awenjibā ushp tyor kshī.*
1355. *Some one* must go (one is to go). It is your turn, moreover, to go. *Ē ēsth azzā: shtalē ēsth tū wōr assā.*

1356. *Sometimes* Le says Mirak killed Basti: *sometimes* he says Dān Malik killed Basti. Kāchi gijji kunn Mirak Basti jāriiss: kachi gijji kunn Dān Malik Basti jāriiss.
1357. In my house there must be a dark cloak somewhere, I don't know where. Emā p'amu korār zhī shugā as-sabā tich n'ess.
1358. My son was wounded and captured by the enemy, but escaped by feigning death. Pachanwari iā putr pror kriss wanamiss, putr marelgō vishti mugiss.
1359. My son-in-law is ill and will surely die. Iāst zamān bradsowā assā shtalē tyor mrlā.
1360. What sorrow afflicts you? (why art thou sorrowful). Tū kai kapā bitish?
1361. I am sorry your son is dead. Tū piṭr mṛiss: ōts kapā bissum.
1362. The man has brought sour fruit and sour milk. Inā manchī-ē chenai kachwach awariiss: ilā awariiss.
1363. Have you sown the flower (rose) (?) seeds? Tū tarī pīsh bī bhīm tā ajissā?
1364. Get a wooden spade and an iron spade. Bēo gats: chimbio dī gats.
1365. The horse has eaten his bellyful of grain; and two handfuls of barley are to spare. Ushap ktol karungo pul iār; du gōr rīts uttā biss.
1366. Speak! Why are you silent? Are you dumb? Wari kshī! Tū kai dugā chusht azhichi? Tū wari-na-wā ashīā?
1367. The enemy carries spears but no guns. Pachanwariān tā isht asht, tapk n'asht.
1368. That man is a species of fox. Ikīā manchī wrigi pūrst manchi assā.
1369. Take this money; spend it as you like. Tang ngāti tōst bidī tā vrich kshī.
1370. I shall spend the night here; we will go to-morrow. Starak shāo anī wisilom; dalkiē ēmā.
1371. The spiders are very plentiful this summer. Inā wazdōr sachung bilugh bund.
1372. Spinach is good to eat with meat. Ano mēsh pālak (?) iārabā less bunn.

1373. To spit before a headman is very disrespectful. *Jast panishr sabjun wisth katrawōr kudūm essā.*
1374. He is a very spiteful man. *Ikā bilugh zīān kaṛol manchī essā.*
1375. You have spoilt our business. I dismiss you. *Tū emā kudūm digar kaṛiss. Tū ō tōr azhēlom.*
1376. Get one small spoon and one large spoon from the bazar. *Bazār stē bilankochī gia'ts, āl kochī dī giats.*
1377. How many black spots are on your white dog's back? *Tō'st kazhīr krūī p'ptī tā chuk zhi prots aṣht?*
1378. He is a yellow dog all over, and not spotted. *Iā krūī brobar aḍr rang azzā; shtring na ass.*
1379. In spring this spring has much good cold water. *Wasut inā undsāo p'mish bilugh lē yuts āo azzā.*
1380. Sprinkle water on the fire. *Ikē angā tā āo azhō.*
1381. If you sprinkle earth on the snow, it will melt fast. *Zim tā p'sir palal (mṛi) azhibā zapp wilinn.*
1382. The spur of that hill is easy to climb. *Ikā pazhun ēsth dugā lesst ass.*
1383. The spy has come, but brings word that the enemy has made preparations to march to-morrow. *Shū awēl manchī oz: shū awerā dalkiē pachanwarī oṣhtasth dugā tyor ass.*
1384. Let the shape of the sangar (wall) be made square, not round. *Inī bangut shṭo ptistuk kshīr, pondr n'kshīr.*
1385. The horse ran away from his stable last night. *Dus radur ushp ushp-amu tā stē puz biss.*
1386. The enemy came last night and burnt my stack of grass. *Dus radur pachan-warī osth iāst yūs goṭṭ angā tarā.*
1387. How many stages is it from Dir to Chitrāl? *Dir stē Shdrāl chī wōs pott assā?*
1388. The fruit is stale and dried. *Kajwaj less n'ass, dariss.*
1389. That little boy stole ten stalks of corn. *Ikā parmenstuk maṛiṛ duts gum koṛ shṭār kati brā.*
1390. The man stammers much. *Ikā manchī bilugh supkott.*
1391. The Mehtar is coming; stand up. *Mehr ann; ushtō.*

1392. There are clouds and the stars are not visible. *Nāru bilugh ess : rashtā na waron end.*
1393. My brother is starved to death. There is no one to feed him. *Iāst brā attā mrā. Ikiē burī presth dugā kai na asht.*
1394. What is the state of your father who is imprisoned by the Amīr ? *Amīr tōst tōtt bāndī kriss kā'st bitī assā ?*
1395. If you will stay here two nights, I will make you comfortable. *Tū anī dū rador bulozhbā, ōts tū dugā lesst kasmāt kalom.*
1396. If you steal my goats, I will kill you with my gun. *Tū iāst gash shtār kulājbā tū tapkiē viti jārlam.*
1397. This hill is too steep for coolies to carry loads. *Inā badō bilugh uchangiest assā, barwai bōr ngātī badō ū n'bann.*
1398. My father is very stern: his own sons all fear him. *Iā tōtt bilugh dang manchī ess; ikīost puṭriness ikīē warantī widharand.*
1399. I got steps made in front of my door. *Iāst amu b'dū tā torē ugrām azhiss.*
1400. Get my walking stick and my polo stick. *Iāst māroi giats parchē dī giats.*
1401. The road is very sticky from the rain. *Agal osthē dugā pott bilugh shur biss.*
1402. My girths have become stiff with the horse's sweat. *Ushp ashpe dugā girī wishtangess.*
1403. The hornet did sting my cheek yesterday. *Bāmo dus iāst naskor tā attamshī.*
1404. There is a stink here as of a dead dog. *Anī mrist krūi digar gun ess.*
1405. Lengthen my stirrup leather: it is too short. *Iāst ushp tā potā tā drgr kshī : parmenstuk ess.*
1406. The women make excellent stockings in Aiyān. *Angr jugūr bilugh lesst jarob kund.*
1407. He is a thief and has been put in the stocks by the Mehtar. *Shtār assā. Mehr gārā mēsh band krissā.*
1408. The stomach of the boy is swelled from eating too much Indian corn. *Ikiā maṭir bilugh jawār iārā; ikīē ktol bilugh āl biss.*

1409. Collect *stones* to build a house. Wōtt wasanrāō amu kusth dugā.
1410. Don't go near the falling *stones* (*stone shoot*). Tā aktā watla wōtt tār torē n'ai. (na i.)
1411. When you go to *stool*, does any blood pass? Kuī tū alkūr gujbā luī annā?
1412. Stop that man and search him to see if he is a thief. Ikīā manchī otiō ikiēst basnā tā ōsh kshī shtār assā.
1413. I shall stop at your house thirteen days till the end of the fast (of Ramzān). Ōts tōst pamu tār trits wōs bulom kuī wik pochētr na peḥlon ennā.
1414. A violent storm came accompanied with hail, and did much harm. Bilugh gānowakti damu ushtiā, azhīr dī oz, biliuk nuksān krā.
1415. Morī has become rich and very stout. Morī bilugh lattri-wā biss āl ktol-wā dī biss.
1416. Speak always straight and true, and don't lie. Tū sundī shtal warī kshī, na mizhāō.
1417. My goats have strayed, and I don't know where they may be. Iāst gash piz bā, tīch n'bunn kōr asselabā.
1418. The water of this stream is very clear and white. Inā b'gul āo biluk shtā kazhīr assā.
1419. Get a hundred men to make an irrigation cut or stream. Pōch vissī manchī wasanrāō yū kusth dugā.
1420. A mud stream came and beat down my crops. Koru ozz iāst ptul pagūr tāristai.
1421. There is much water in the stream. Baglao (b'gul-o) āo less.
1422. Mirak says he will strike Basti with a stick. Mirak giiji kunn "ōts māroi mēsh Basti wilom" kutt.
1423. The coolie says I have only a bit of string, not a thick rope. How can I take the load? Barwai giiji kutt "iā tā lamḥ kanik ass, kartā kanik n'aiesht" kutt. "Bōr kaikoti ngālam?"
1424. This horse is weak: give me a strong and large horse. Inā ushp tā kōt n'aiesht, dangariwak assā: karti ālī ushp giats.
1425. This horse stumbles much, I am sure he will fall. Inā ushp zōlazzatt (?), ō purjonam piltalī.
1426. My horse stumbled and fell. Iā ushp zōlasti piltiss.

1427. My horse *stumbled* by knocking against a stone, and fell. *Iã ushp wōtt tã pũ prēti piltiss.*
1428. This is a very dry year, so the crops are *stunted*. *Inã sē dumā sē bā, ptul dumā parmenstuk bistai.*
1429. *Suddenly* the enemy appeared from the jungle and attacked us. *Pachan warī shū n'azzī tan dā (?) b'zul stē bar osth emā pazhī stē winām'ish (?).*
1430. We *suffer* much from the Afghāns, who oppress us. *Aoghānī manchī emā tã biluk zor karōnd, emā biluk zur bā.*
1431. Sugar is very good to eat when it is very cold. *Kuī shillā bilugh bibā gur iārābā lesst butt.*
1432. The coolie is not tired ; he is only *sulking* (making a fuss). *Barwai gatrā na biss giān karṭa-wōr kunn.*
1433. In *summer* there is much heat in this village. *Wazdur inā bagrām bilugh tapī bunn.*
1434. The *sun* is not visible owing to many clouds. *Nāru bilugh assā, sū waron na ett.*
1435. This is a *sunny* village, therefore fruit ripens early in the season. *Inā ashperuk grām ass, ikiē dugā kachwach shangiē pagann.*
1436. At *sunrise* we will cross the pass to-morrow. *Dalkiē sū chī presth wokt tã badō putremā.*
1437. At *sunset* I think we shall reach Chitrāl. *Ō purjīnam sū pinjebā Shdrāl promā.*
1438. The *sunshine* is hot : let us sit in the shade. *Sū tapī ess : tsawē tã nizhēmā.*
1439. Collect a hundred men and *surround* Mirak's village. Take care you do not let a boy even escape. *Pōch vissī manchīan mēsh Mirak grām pabunor azhō. Trāchī būr ē parmiṛ dī bar na lazar.*
1440. He was *surprised* and therefore fell into the enemy's hands. *Derh bā ; ikiē dugā pachanwarī b'dush gwā.*
1441. I have a *suspicion* Bastī will kill Mirak to-night. *Ō babdī kshātam rōtr (radhar) Bastī Mirak jārlā.*
1442. Mix this medicine with water and *swallow* it. *Inā dāru āo mish mazhūra kshī pī.*

1443. The horses are stuck in the *Ushp p'shur tã yŭrshã*.
swamp.
1444. You have eaten my bread, so *Tũ iãst burĩ iãrissã, ôts shott ku-*
I swear I won't do you any *lom tũ kã zian na kulom.*
harm.
1445. There is much sweat under *Iãst ushp ktol pagiur bilugh ashpã*
my horse's belly. *biss.*
1446. My horse has sweated much. *Iã ushpẽ bilugh ashpã baranziss.*
1447. Get a broom and sweep the *Sagon giats, iãst jilamá dugã*
ground for my tent. *bhĩm sagãõ (skã).*
1448. The tea is very sweet, and the *Chai bilugh machĩ ass; ikĩã kach-*
fruit is very sweet (lus- *wach bilugh arũzão ess.*
cious).
1449. My upper arm had a blow *Iãst gotr tã dus prõr biss, apsiss.*
yesterday and has swelled.
1450. My horse is more swift than *Iã ushp tũ ushp tã shataramĩ assã.*
yours.
1451. I can't swim. My brother *Ôts nosh kun na banam. Iã brã*
swims like a fish in the *ão matsĩ purstha nõsh kõr.*
water.
1452. I can't swim without an *Áotrmir mish nõsh ko banam giã*
inflated skin. *dazhnoshẽ n' banam.*
1453. Get me a switch for making *Ushpẽ madasth dugã chũi giats.*
my horse go.
1454. My sword is very blunt: *Iã tarwach bilugh dũru biss: ikĩã*
sharpen it. *tseo kshĩ.-*
1455. My sword belt is very tight: *Iãst tarwach parõsh tã arĩn biss:*
loosen it quickly. *zapp wishtrĩ kshĩ.*
1456. Sher Malik is a fine swords- *Sher Malik bilugh less tarwochẽ*
man; he can easily kill Morĩ, *wil assã; Morĩ giãmĩ prus.kurẽ*
and think nothing of it. *jãrlã.*

T

1457. My horse has a black tail. *Iãst ushp dumri zhĩ assã.*
1458. Who takes this load? Take *Inã bõra kãchĩ ngãlabasa? Amnĩ*
these four loads to Drasan. *shto bõr Drãsan wik ngãr.*
1459. Who has taken my load? *Iã bõr kũ brã?*

1460. A man came and has *taken* my horse by force. *Manchi-ē ozz iā ushp wrangātī bri.*
1461. Don't *take off* your clothes; it is time to be starting. *Tē basnā na nuksāō; piliangsth wokt biss.*
1462. Don't go near that small-pox man; you will *take* the disease. *Ikīā manchi-ē tuk shilā biss; tū torē n'ai; tū tã dī shilā.*
1463. Why do you *talk* so loud? *Tū kai dugã cho witī walanch?*
1464. Mirak is *taller* than Basti, and thy father is *taller* than my father. *Mirak Basti tã drgr ess, ojē tū tōtt iā tōtt tã drgr ess.*
1465. Where the *tamarisk* grows there is sure to be water near. *Kōr hinju (?) bundabā akī áo tyor torē bunn.*
1466. If ever you have fever, it is good to drink *tea*. *Kuī tū tã tapī onzibā chai pisth lesst bunn.*
1467. Get me a man to *teach* me the Bashgali dialect. *Katō vari i zārōsth dugã ē manchi ōsh kshī.*
1468. This cloth *tears* very easily; it is not good. *Inā baziendā zapp drich bunn; less n'ess.*
1469. The boy has *torn* (tear) my shirt. *Ikīā parmen marī iāst digrī drich kriss.*
1470. What are the *tears* in your eyes for? Has any one hit you? *Tū achē tã achu kyē atsand? Kū winozhā?*
1471. Tell me, did you see Mirak stealing my shirt? *Iā tã vrī kshī, tū wariām (?) iāst digrī Mirak brā?*
1472. He is *telling* a very long story, but I do not believe him; may-be he is lying. *Ikīā manchi bilugh drgr warī walann; i ikīā tīch na bunn; mizh-ona shtalē walann.*
1473. Ten tents have come from Drōsh for the sepoys. *Duts jilamā spāhien dugã Dryus stē awend.*
1474. You have given me one rupee; I thank you. *Tū iā tã ē tang ptā'm; shamaash kulom.*
1475. That is a very good man. *Askā bilugh lē manchi ass.*
1476. Go *that way*; don't come this way. *Akiā pōr i; anī pōr n'ai.*
1477. I will give *thee* one rupee. *Ōts tū tã ē tang prēlom.*
1478. Their loads are very heavy. *Amkiān bōr bilugh allangā asht*

1479. Do not beat *them* with sticks. Amno mǎroĩ mǎsh na wĩ.
1480. Drink your medicine; *then* walk about a bit. Kuĩ uzha pibá aski woks tǎ ashok pilingiō.
1481. Go into my house and get *thence* a choga. Iǎst pamu attĩ i akiē stē shugā gats.
1482. I have been: there is not one *there*. Gūssam: aki ē dī shugā n'aesht.
1483. *These* men say they cannot march. Amnā manjĩ gijjĩ kund "emā ē na bamā" kutt.
1484. Get me a *thick* stick. Iǎ dugā kartĩ mǎroĩ giats.
1485. That jungle is very *thick* and dark. Ikā bzul tǎ bilugh kāno asht: ikiē p'mish andhar ess.
1486. You are a *thief*, I shall beat you. It is not true, I am not a *thief*. Tū shtār assish, tū wilom. Shtali n'ess, iǎ shtār n'assum.
1487. If you *thieve*, I shall cut your neck. Tū shtār kulaibā girēk peṭalam.
1488. My *thigh* bone was broken last year by falling from a horse. Pō sē ushp p'tsir stē wār ossam: chū peringā.
1489. My brother is very *thin* from fasting. Iǎst brá pochētr ngusth dugā bilugh daḍar biss.
1490. Mirak's bull is very *thin*. Mirak ashu bilugh daḍar ess.
1491. My choga is of very *thin* texture. Iǎst shugā biliuk turungo assā.
1492. Is this horse *thin*? or thy father's? Inā ushp daḍar assā tochi ushp daḍar assā?
1493. My horse is very *small*; *thine* is a big horse. Iǎ ushp biliuk parmen ass; tost dī ushp ess.
1494. *Think* (having made intention) before you speak. Babdi kashitĩ gijjĩ (vari) kshĩ.
1495. I *think* Morĩ will die this night. O purjonam Morĩ starak rador mrlā.
1496. I have run from Brōz to Drōsh and am very *thirsty*. Ōts Broz stē Dryus wĩk achūnissam; bilugh āo pik bā.
1497. The Chārweło's father died *this* day. Ohārwełĩ-o tōtt starak gujr mṛā.
1498. *This* year we shall go to Drāsan. Shtarak sē emā Drāsan tǎ emā.

1499. *This stick is large, that stick is small.* Inā dāo āl ess, ikīā dāo parmen ass.
1500. *This village is very large.* Inām grām bilugh āl ess.
1501. *A thorn has run into my foot.* Bubust iā kūr tñ atamshiss.
1502. *Those men are all ill.* Amki sundī manchī bradso-wā aht.
1503. *Thou art very tired : rest thou here.* Tū bilugh gatrā bissish; tū ant wigiō.
1504. *Get some thread to sew my clothes.* Iāst basnā shusth dugā pachēn giats.
1505. *Take this wheat and thresh it.* Inā gum ngātī krāmō.
1506. *The water has come on to my threshing floor and spoilt it.* Ao iāst krām-grammā tñ oz askīā nazhā.
1507. *There is a boil on my throat.* Iās garak tñ apsiss.
1508. *Throw me down that stick.* Ikīā mārōi iā tñ wē attalāō.
1509. *The enemy has cut off the thumb of Samar's right hand.* Pachan warī Samar pachūr dusht jasht angur periss.
1510. *Did you hear the thunder last night, and feel the earthquake ?* Dus radhar wodaranchut tā p'kōr gwā; indrisht tū shū bā?
1511. *Tie this rope for me.* Inā kanik iāst dugā gīrō.
1512. *Widing has killed a tiger.* Widing jut jāriss.
1513. *Those pyjamas are too tight, I cannot wear them.* Inā taman bīliuk arar ass, ots ikī amjī na banam.
1514. *Tighten the girth of my saddle.* Iāst zīn bramishten weshtō.
1515. *On the river bank there are a hundred timbers.* B'gul pōch wissī gāra asht.
1516. *Spring is a good time to sow vegetable seeds.* Wosut shiak bī bhīm tā azhisth dugā less wokt butt.
1517. *It is a long time since you left Peshāwur.* Peshār stē samartī bilugh drē bā.
1518. *I have not time to learn Bashgali.* Katō warī zārasth dugā wōra na ess.
1519. *How many times have you been to Kāmdēsh ?* Tū chī wōr Kāmbragām gūssish?
1520. *Mirak is a very timid man ; he won't cross the pass.* Mirak bilugh widharal manchī ass; badō putrēn n'dronn (?)
1521. *There is no tin in our village.* Emā bgrām kallā tuch na ess.

1522. The *tinsmith* says this tin is all bad. Kallā tuch kaṛ gijji kunn “inā tuch sundi na zhi ett (?)” kutt.
1523. I think you are *tired*. You are dead beat. Lie down awhile. Ōst purjanam tū gatrā bissish. Tū otinosh. Achok chumbō.
1524. I am going to Brōz. Ōts Bruts tã ennam.
1525. Don't go to Chitrāl. Ba Bilan n'ai.
1526. Kāfirs don't smoke *tobacco*. Katā manchī tamkio n'kshond.
1527. *To-day* rain will surely fall. Starak tyor agal ann.
1528. My *toes* are all frost-bitten. Iās kūir angur sundi zīm tã lush-tistai.
1529. Pull the rope all *together*. Sundi manchī ē wōr kanik kshōr.
1530. *To-morrow* we shall go to Gairath, and the day after to Chitrāl, and the third day to Shoghot. Dalkiē emā Gairath ēmā; attri Chandrāl ēmā; achutt Shogor ēmā.
1531. The *day after to-morrow* thou shalt go to Bragamatal. Attrī tū Bragamatal ēlosh.
1532. Put out your *tongue* long out of your mouth that I may see it. Dits azhī tã drgr ktī baṛ kshī Ōts ōsh kulom.
1533. I think it will snow *to-night*. Shtarak radōr zīm tyor prēlā.
1534. You are *too fat*; you cannot run. Tū biliuk kartā ashī; tū achūn na banch.
1535. I fell going down hill, and broke my *tooth*. Badō yūr atsandā (tã ?) piltiām; iāst dutt peṛingess.
1536. The *sepoys* can't see the road: light *torches* for them. Spāhī putt wṛan na band: amnā dugā talā pashētī gats.
1537. This boil hurts very much: don't *touch* it. Inā apsisst biliuk bradzott: ikiē tã dušt na pēkshē.
1538. Did the thief go *towards* Chitrāl or *towards* Ashrett? Shtār Chandrāl pōr gwā te Ashrett pōr gūssā?
1539. Go thou *towards* Dir. Dir pōr ī.
1540. I see a *tower*. Is it Mirak's *watch tower*? Ōts kutt ōsh kulom. Mirak kutt assā?
1541. I see the *track* of a pony's feet on the road. P'putt tār ushp poh ōsh kulom.
1542. Send me a cunning man to *track* the thief's footsteps. Shtār poh ōsh kushth dugā iā tã shatrim manchī namō.

1543. Let us set a *trap* to catch a leopard, and do you set a *trap* (make a small house) to catch a hawk. *Juṭ wanomasth dūḡā poṣh wond, marē wanomasth dūḡā parmen-stuk amu kshīr.*
1544. Mori is cunning for setting *traps*. *Mori poṣh kusth dūḡā shatrim ass.*
1545. My horse is very tired, he cannot travel. *Iā ushp bilugh gatrā bā, na pā bann.*
1546. When shall you travel from Drōsh? *Tū Dryus stē kuī samarloṣh?*
1547. I see many travellers coming from Bragamatal. *Ōts ōsh kalom biliuk wischā manchī Bragamatal stē atсанд.*
1548. On the road there is a quantity of snow, so a horse cannot traverse it. *Pa putt zīm bilugh ess, ushp na balē.*
1549. By treachery Chānlū caught Basti to kill him. *Chālū Basti mizhētī wanamiss ikīē jāristh dūḡā.*
1550. Are the sepoy's taking treasure or powder? *Spāhī, khazonn ngandā wārē dorē tuch ngandā?*
1551. In my garden there is not even one fruit tree. *Iā daristā ē dī kachwach kāno n'aiesht.*
1552. Why is your body trembling? Have you fever? Are you cold? *Tū jidd kai dūḡā ranzott (ditki-ochi); ranzul assa? shillā biss?*
1553. Mirak has played a trick on me. *Mirak mizhongai iā tā ass.*
1554. What trouble has overtaken you? *Tū kā nalos biss?*
1555. Take the horses to drink at the trough or aqueduct. *Ushp ngātī pano ao piāo.*
1556. Get the trunk of a tree and hollow it out. *Kāno karu gats; ikīē kandr kshī.*
1557. I want a trustworthy man to carry a letter to Dir. *Shtal manchī pkār assā Dir wik parhī ngusth dūḡā.*
1558. Speak the truth, or I will kill you if you don't. *Shtal wari kshī, shtal wari na kunjibā ōts jārlam.*
1559. Mirak is a very truthful man: he is not a liar. *Mirak biliuk shtal wari-wā manchī assā; mizhāl n'ass.*

1560. The doctor has come to cut your *tumour*. *Tabib ozz tōst apsiss stē witlosth dugā.*
1561. Your *turban* is dirty; wash it in water. *Tōst sharr mul biss; ikīē do mish ninjō.*
1562. The *turf* near my house is all dried up. *Iāst pamu torē tã brunz yūs daristai.*
1563. When you reach Chitrāl, turn to the right. *Kai Chandrāl parizh**h**bá pachñtr dus pōr i.*
1564. If you kill a man, the ruler will turn you out. *Tū manchi jãrabā mehar nuksālā.*
1565. The ruler turned him out, so he fled to Mastuj. *Mehar askē nuksēyā, Mastich mē mugiss.*
1566. Send a man to turn our coolies away towards Bragamatal. *Ē manchi namō emā barwai Bragamatal pōr wetarosth dugā.*
1567. The coolie says it is not his turn to carry a load. *Barwai gijjī kutt "bōr ngusth dugā iāst wōr n'ess."*
1568. I turned him out of the house, but he has come back again. *Iyē pamu stē tōr krā, dī oz ess.*
1569. To eat too much turnip is bad for you. *Bilugh shakum (?) yūsth tū dugā lesst na bunn.*
1570. Twice I have told you, but you do not obey me. *Ōts tū tãr dū wōr gijjī karosh, tū warī na sanganch.*
1571. The Chārwėlo commits great tyranny towards us. *Ohārwėlī emā tã bilugh zur karonn.*

U

1572. Basti is very ugly. *Bastī bilugh digar koṛ manchi assā.*
1573. My paternal uncle killed Basti's son with a sword. *Iāst jash tōtt Bastī putress tarwechen vītī jāriss.*
1574. I can't eat underdone meat. *Ōts zhilē ano yū n'banam.*
1575. The tower is undermined. *Ikīd kutt arkien biss.*
1576. Underneath my bed is a black choga. *Iāst prusht tã pagār zhi shugā assā.*
1577. Do you understand what I say? *Tū iā varī zãrlazhā?*
1578. Undo the knot of my rope. *Iāst kanikī girangusthē nuksāō.*

1579. *Undoubtedly* Mirak killed Basti with an arrow, for I saw him with my own eyes. *Shtalē Mirak Basti kon vītī jā̃riss, iā̃ yost achē warē warīām.*
1580. We are very *unfortunate*. *Emā biliuk kā no-wā azzamish.*
1581. That village has been *uninhabited* for sixteen years. *Askā bagrām shete sē bā kāchī na nizhinistai.*
1582. *Unless* you go, I don't go. *Tū na enjī-bā ō dī na ennam.*
1583. *Unload* the barley bags from the horses. *Ushp p'ptī tā rits pashtuk wākshō.*
1584. This is an *unlucky* month for contracting any marriage (make a wife). *Inā mōs shtrī kush dugā dagar ess.*
1585. Your request is very *unreasonable* (the talk of foolish men). *Tū varī bilugh charrā manchīān warī assā.*
1586. *Until* you return, I won't plough the land. *Tū atsir wīk azhē n'karolam.*
1587. This is a very *unusual* proceeding (unworkable). *Inā kudūm bilugh nā kush kudūm assā.*
1588. Are we to go *up stream* to-morrow, or *down stream*? *Emā dalkiē chīr ēmā, nīr ēmā?*
1589. *Upon* the top of the mountain has the snow melted (gone) yet? *Badō shai zīm starak gūssā?*
1590. *Upper* Maroi is a fine large village. The men of *Lower* Maroi are a poor lot. *Chīr Maroi bilugh āl grām azzā. Nīrē Maroi manchīān bilugh kā no-wā asht.*
1591. You have put my box on the ground *upside down*. *Tū iāst adr bhīm tā shai yūr tarissā.*
1592. Stop your horse to let him make *urine*. *Ushp otēō āo kūsth dugā.*
1593. Get some medicine for *us*. *Emā dugā uzhā gats.*
1594. Use this ointment, and rub it on, just as I tell you. *Ano ngāti, ōts kaikoti wilāmbā giaktī tabal kshī.*
1595. This is a *useless* act, and no good will come of it. *Inā kudūm abas azzā, iktā mish kā paidā na bunn.*

V

1596. Mirak is a very vain fellow. *Mirak bilugh utili manchī azz.*
1597. Try as you will, it is in vain. *Ikīā kudūm chuk di karbā kā paidā-na ess.*
1598. That valley is very narrow, and in winter gets no sun. *Ikīā gōl bilugh arin assā, ziwōr sū-na prēnn.*
1599. There is no snow at present in the Shishi valley. *Shīshī b'gol starak zīm na ess.*
1600. Our fellows showed such valour (fought so much) that the enemy ran away at once. *Emā manchon gittā shuch krā pach-anwarī zapp mukiā.*
1601. This ring is very valuable. *Inā angushtūn bilugh marī-wā azzā.*
1602. Cease that vaunting; people get annoyed by it. *Tū utili-wār bēs kshī; manchī kapā bund.*
1603. The Bashgalis don't cultivate vegetables. *Katā manchī shak kish na kund.*
1604. The veins of the horse stand out owing to his galloping much. *Bilugh achūnisthē dugā ushp lui-kon kartī bistai.*
1605. Why do you not make a verandah for your house? *Tū yost amu dugā parē kyē na kunjī?*
1606. I am very angry with Basti. *Ōts Bastī dugā bilugh kapā bissum.*
1607. Chānlū appears vexed. Why is he put out? *Ohālū kapā bist waron enn. Kai dugā kapā biss?*
1608. You vex me; that's why I am angry with you. *Tū iā gatrā kunjī; ikīē dugā kapā assum.*
1609. In every village of the Bashgalis is there a tower (one apiece). *Parē Katō bigrām yō narī kutt ashtā?*
1610. The enemy cut down all our vine trees with axes. *Pachanwarī wanzo mēsh emāst drogh grīts sundī pēriā.*
1611. The horse is tired, don't use violence with him. *Ushp gatrā biss, ikīō mēsh zur n'kshī.*
1612. A violent wind is blowing to-day. *Starak bilugh karwā damu ushtenn.*
1613. Violet colour is good for trousers. *Taman dugā mulkhen* rang lesst azz.*

* As in Chitrālī.

1614. The *violets* have come out (into flower). Mulkhen *pish* ā *osthai*.
 1615. Last night I heard Aror's voice. I am quite sure it was not Widing's voice. Dūs *rador* Aror vari chut *iā* p'kōr gawā. Ō *lesst* purjanam Widing vari chut n'ozz.
 1616. You ate too much: that's why you are vomiting. Tū *bilugh* *iārā*: *iktē dugā* tu baton azinj.
 1617. The *vultures* are seated on the dead horse's carcase. Paṛol *mṛisht* *ushp* p'tsir nixin ess.

W

1618. We will cross the river by wading. We won't swim. Emā kūir tūr tā golo tā *petrēmā*; emā *dazhnojī* n'ēmā.
 1619. I made a *wager* with Mirak that in one day I would go from *Drōsh* to the *Shāwal* pass top. Ōts Mirak *mēsh* dātik kustham* Dryus ste *Shāwal* bado wik ē gujar ēlom.
 1620. I won my *wager* (wager being made, ate) and Mirak lost it. Ōts dātik kusth *iāron* Mirak *periā*.
 1621. My *waist* is very small. Iāst sānawotan *bilugh* lamaṛ assā.
 1622. My *waist* band is left behind in my house. Iās *shuṛṛ* *iā* pamu nachess.
 1623. This cloth is not suited for a *waistcoat*. Inā basnāgor kaltachā kusth *dugā* *lesst* na ass.
 1624. Wait here until you see with your own eyes that I am returning. Anīō otī yost achē warē waran wik ki Sāhib *pilingdī* ann.
 1625. I shall *walk*, not ride to-morrow. Dalkiā Ōts kūir warē ennam, *ushp* psir na ennam.
 1626. The soldier is not *walking* up and down. Spāhī n'palengā.
 1627. The *wall* of my garden fell down last night. Dus *rador* *iāst* nizhāo tā chā urriss.
 1628. There are no *walnuts* on my large *walnut tree* this year. Iāst āl iamru kāno inā sē iamru mana na zass. (?)
 1629. Do you want a horse for to-morrow's march? Tū dalkiē p'putt *ēsth* *dugā* *ushp* raganjā?

* Apparently the idioms in this and the next sentence are Chitrāli.

1630. In what *war* did Basti die? *Pastt giĵj pitshun tã mṛã ?*
1631. He was caught a *prisoner* in *war* (enemy caught him). *Pitshun damiã.*
1632. This is a very *warm* place. *Anĩo bilugh tapĩ bhĩm assã.*
1633. This fire makes great *warmth*. *Inã angã bilugh tapĩ kunn.*
1634. Karuk has a *wart* on the thumb of his right hand. *Karuk pachũtr dusht tã jash̃t angur kachai biss.*
1635. Last year there *was* no snow, so there *was* no grass. *Põ sē zim n'aisĩ yũs di n'aisĩ.*
1636. *Wash* my clothes for me. *Iã dugã basnã ão tã ninjõ.*
1637. The *wasp* stung my hand. *Ush̃pik iã dusht atamsh̃ish̃.*
1638. *Watch* over (do sentry duty at) my tent to-night. *Rador iãst jilamã tã palã krõ.*
1639. How many *watchmen* shall I put near your camping ground to-night? *Tũ jilamã jagã torẽ starak rador chĩ palã krõlam ?*
1640. Mirak and Chãnlũ will divide the *watches* of the night between them. *Mirak je Chãlũ wõr tẽtĩ palã kullã.*
1641. This *water* is not good for drinking. *Inã ão pisth dugã less n'ess.*
1642. Make this *water* hot for making tea. *Chai kush̃t dugã inã ão tipão.*
1643. The *water* of this *water-cut* is muddy and not fit to drink. *Inã yũ ão zul biss; pisth less na ass.*
1644. Sir! your servant says "I have warmed the *water*." *Sãhib ! tost sh̃odr giĵjĩ kutt " iã ão tipess."*
1645. The *water* is very dirty. There is no fire: how can I warm any *water*. *Ão bilugh alũrĩ ess. Angã n'ess: kaikoti ão tipãm.*
1646. How many *water mills* are in your valley? *Tũ b'gul chuk apsh̃ẽ asht ?*
1647. Which *way* has the enemy fled? This *way* or that *way*? *Pachan wari korãr mugistai ? Anĩ põr mugistai, akĩ põr mugistai ?*
1648. Shall we go this *way* or that *way* to-morrow? *Dalkiã anĩ põr emã akĩ põr emã ?*

1649. *We* are all very poor. *Emā sundi kā no-wā azzamish.*
1650. The coolies of this village are so weak they can't carry the loads. *Inām bagrām barwai biluk dudar asht, bōr ngā n'hand.*
1651. Do the Bashgalis wear red shirts? *Katā manchi zīrā digrī amjind?*
1652. How many weavers are there in your valley? *Tā gol tã chuk pach kar asht?*
1653. Weed the grass out of my vegetables. *Shiok p'mij yūs biss, narē.*
1654. What is that old woman weeping for? *Ikiā purdik kai dugā zhun duzdi zhundi?*
1655. The bābū is weighing the flour. I saw him weigh it yesterday. *Bābū brē turann: dus dī wariān turnaji.*
1656. They don't use stones for weighing. *Amnī tursth dugā wōtt n'utend.*
1657. There is not one well in my country. *Iāst gul tã ēdī āo-duk nā ai.*
1658. You have done your work very well. *Tū yost kudūm bilugh lesst kristai.*
1659. Are you all well? *Shā sundi aduniyē azeirā?*
1660. Yesterday I went to Drōsh, thōu wentest to Drushp. *Dus ōts Dryos gāsam, tu Drushp gosāosh.*
1661. The day before yesterday he went to Ashreth. *Nottre izē Ashrett gūs.*
1662. The enemy fled to the west. *Pachanwarī sū pū ettann pōr mugistai.*
1663. A very cold wind is blowing from the direction of the west (setting sun). *Sū pū esth pōr stē bilugh shal damu ushtinn.*
1664. The ground is very wet: the sepōrs can't encamp there. *Bhīm bilugh zhil ass: spahī akiē jilamā uten na band.*
1665. What did the spy tell you? *Shū ngal tū tã kā varī karosh?*
1666. What sort of a horse is that? *Ikiā ushp kā'st ushpa azzā?*
1667. What for are you angry with me? *Tū kaikotē iā tã kapā bissish?*

1668. The grain of the *wheat* is very small this year. This year there is much fruit. *Inā sē inā gum pul parmenstuk ass. Starak p'sē kachwach bilugh ass.*
1669. Up till *when* did you look out for me yesterday? *Tū dus kuī wik iāst dugā ōsh karsam?*
1670. *When* did Widing come yesterday? *Dūs Widing kāstē tā oz?*
1671. *When* you see me on the hill top, then go you to your own home. *Kuī badō shai ōte warimbā akī tū yost pamu ī.*
1672. Whence comest thou? *Tū kōr stē atsanjī?*
1673. Where is Mirak? *Mirak kōr ass?*
1674. Whereabouts is your home? *Tū amu kett azzā?*
1675. Which man is talking? *Kāchī manchī warī walann?*
1676. Which is your stick? *Kett tū māroī assā?*
1677. Which way did Morī travel? *Morī kurār gūs?*
1678. The Badakhshāni whips are excellent. *Badakhshān'st ushp-bradzi bilugh lesst bund.*
1679. A whirlwind threw down my tent. *Yazh дума ozz iāst jilamā piltēā.*
1680. Don't speak so loud. Whisper to me. *Āl vrī na kshī. Iā p'kōr vrī kshī.*
1681. The white cow is lame to-day. *Starak kazhīrī gāo kutann.*
1682. Who says Gumāra is a thief? *Kāchī gijjī kunn "Gumāra shtār ass"?*
1683. Whose horse is that? *Ikāā kust ushp assā?*
1684. Why are you frightened? *Tū kai dugā widharanj?*
1685. Why did your father go to Kābul? *Tōtt kaikotē Kābul gosī?*
1686. Is the road wide or narrow? *Putt wisthri assā arin assā?*
1687. He has put on very wide trousers. *Askā manchī biluk wisthr taman amjiss.*
1688. Is that woman a widow? *Ikāā jugūr pulatan assā?*
1689. That is a wild sort of horse (a thing of the woods). *Ikāā ushp bilugh bzul (p'pshu) lattri ass.*
1690. There are no willows near Brōz. *Bruts torē ē dī ramo kāno na asht.*

1691. My wife died yesterday evening. *Dus radōr iā ishtri mri.*
1692. You are a very wilful fellow. *Tā bilugh to chitt tā mōsh ashī.*
1693. If you are willing, I shall take you into my service for a month. *Tū kshul ashī ōts ē mōs shodr kulom.*
1694. They are making a window for my house. *Iāst amu dugā duak-dū tyor kund.*
1695. Wine is not good for the Kāfirs : I fear they will get idiotic. *Katō manchī dugā tin lesst n' butt : ōts widharnam charā buttā.*
1696. Get me the feathers of that bird's right wing. *Askē marangatsē pachūtr urr ān-drēparu iā dugā gats.*
1697. The men are winnowing the rice, as there is a bit of a breeze. *Manchī shālī babiā azhind, damu achok ann.*
1698. In winter the water of this stream is sometimes frozen. *Zawōr inā b'gul āo kuī kuī shē tinn.*
1699. Wipe my gun with a cloth. *Iāst tapkiē puch mish skā.*
1700. If you had been wise, you would not have eaten unripe grapes yesterday. *Tū kshul bistā tū na pagī kachwach dus na yulozish.*
1701. What is your wish in this affair ? *Inā kudūm p'mish tū chitt (bidī) kā'st azz ?*
1702. With me who will go across the river ? We will go with inflated skins. *Iā mēsh āo tā pār kett ann ? Emā āotrmir mēsh ēmā.*
1703. The soldier cut my leg off with a sword. *Spāhī iāsī kūr tarwāz-ēm pefiss.*
1704. I can't go without you, nor without an inflated skin. *Tū n'ai ōts ē n'banam, ōts āotrmir mēsh ennam gyān n'ennam.*
1705. There is no witness that Karak took the goats. *Kā shosh n'ai Karak shar (gash) baroktī.*
1706. The wolf took off my goat last night. *Dus radōr shall oss iāst gash brā.*
1707. That woman is lame. *Ikī jugūr kuttātt.*
1708. The old woman is tired, and can't walk on. *Ikī purdik gatrā biss ; pō botten na bann.*

1709. My daughter is a girl (little woman) of ten years. *Iāst jū osh̄t sē bist juk assā.*
1710. Bring wood for making a fire. *Dāo gat̄ argā kusth dugā.*
1711. That wood (orchard, or garden) is very pretty. *Ikīā nizhā biliuk shingiera assā.*
1712. That wood (forest, jungle) is very thick with trees. *Ikīē bannē tã bilugh kãno asht.*
1713. Is our camping ground wooded (shady) or devoid (of trees) ? *Emā jilamā uchasth jaga tã kãno-wā azzā giyān azzā ?*
1714. Fetch wood, let's make a fire. See! two men have just brought wood. *Angā kor dāo giats. Ōsh̄ ksh̄! dū sai dāo awārā.*
1715. The wool of the Badakhshāni sheep is very good for chogas (cloaks). *Badakhshān bakhta muzharla waruk shugā kusth dugā lesst bunn.*
1716. Wonderful! how did you escape? (become alert). *Uterestā! Tū kaikotī shuā bāsh ?*
1717. It is wonderful: so many earthquakes in one day. *Derbūn varī ess: ē wōs tã egiah indriśh ptā.*
1718. Say one word at a time. *Eo nargī varī ksh̄.*
1719. Your work is very hard. *Tū kudūm bilugh zur essā.*
1720. The working men of our house are all ill. *Iāst pamu kudūm-kul manchī sundī bradsowā asht.*
1721. In the whole world there is not a thief equal to Mirak. *In dūnyā tã Mirak purstha shtār n'ai.*
1722. The worms have eaten the root of my fruit trees. *Gū iāst kachwach kãno karṛū iāriss.*
1723. The spy says the Mastuj valley is worthless: nothing grows there. *Shū-ngal manchī gijji kull Mastij gol digar ess: akī kã paidā na butt.*
1724. How were you wounded, by a bullet or sword ? *Tū kã prēr bissish, tarwoch prōr bissizhā, tapkiē pondrik prōr bissishā ?*
1725. I have brought a cloth to wrap around your arm. *Ots tū dusht p'tsir pugusth dugā sharr awārā.*
1726. The sepoys are wrestling: they are not fighting. *Spāhī alek alokand; kalā na kund.*

1727. That old man's forehead is *Askā purdikē miok bilugh shakshiss.*
very wrinkled.
1728. I fell yesterday, and my wrist *Dus piltissam, iāst dñst sachl*
is damaged. *witrpiss.*
1729. Call a munshī to write a letter *Munshī walō iā dugā parhl strasch*
for me, as I can't write a *dugā ; ōte yō zarē parhl strān*
letter myself. *na banam.*
1730. This work is wrong. *Inā kudūm digar ess.*
1731. This is the wrong side of the *Inā basnā shu atēr assā ; ikīā barē*
cloth ; that is the right side *assā.*
(or outer side).

Y

1732. The *yāk* carries an enormous *Zūgh gāo biluk allangā bōr nyann.*
load.
1733. What are you yawning for? *Tū kai dugā uzzamanj? Tū dñs*
Did you not sleep last *rador n'pshusiā?*
night?
1734. I shall return after six years. *Shu sē ptibar pilingitī ēllom.*
1735. Fetch me that yellow flower. *Ikīā zarīn pīsh iā dugā gats.*
1736. Are you well? Yes, I am *Tū aduniyē ashā? Ō aduniyē assum.*
well.
1737. Yesterday we went to Utsum *Dus emā Utsam gūssamish ; shā*
and you went to Shishī. *Shishī gussēr.*
1738. The day before yesterday they *Attrī amnā Kiār gyē.*
went to Kiār.
1739. Mirak has not yet come. *Mirak shitarak wik na ozz.*
1740. I shall make you all contented. *O shā sundī kuzhāl kulom.*
1741. Is your cow young? *Tōst gāo lillik assā?*
1742. My cow is younger than yours. *Iā gāo tū gāo tī lillik assā.*
1743. Your father is a very brave *Shā'st tōtt bilugh kshul manchī ess.*
man.
1744. Your (thy) gun is bad. *Tū-sē tapik digar ess.*

APPENDIX I.

The following is a list of some important works which help to throw light on the languages of Kāfiristān. None of these, except the third, written partly under my supervision, were available for reference in Chitrāl, where I prepared the sentences, etc., now published.

ABDUL HAKIM KHĀN, (KHĀN SĀHIB), NATIVE POLITICAL ASSISTANT, CHITRĀL.—*Manuscript papers on the Wai-alā dialect, spoken in Waigal, 1900*, kindly lent for inspection by Dr. Grierson.

Of these words, 70 per cent. have a considerable similarity to the corresponding words in my collection, and a large number agree with the Waigali of Sir H. Lumsden.

The infinitives end in *sta*, and the terminations of some tenses and persons of the verbs, and many numerals, including *puch-vishi* (5 × 20) one hundred, agree with the Bashgali of my collection.

ABOULFEDA, *Géographie d'.*—*Traduite par M. Reinaud: Paris, 1868.*—Saghānyān se prononce en Persan Djaghānyān. C'est un grand district où l'eau et les arbres abondent. Le nom d'origine en est Saghāni. Le Saghānyān est un groupe de localités situées au-delà de l'Oxus.

AZIMULLAH, NAIK, 27th Punjab Infantry.—*A collection of Bashgali-Persian sentences in manuscript in the office of the Brigade Major, Chitrāl, 1897-98.*—The grammar and words agree with my collection.

BABER, *Mémoires de.*—*Traduites par A. Pavet de Courteille.*—Le beuluk de Djagān-serai* est situé toute à l'entrée de Kāfiristān. (This was written about 1503 or 1504 A.D.)

BELLEW, DR. H. W.—*Ethnology of Afghanistan. Congress of Orientalists, September, 1891.*—A paper of great interest on the Greek influence on the tribes of Afghānistān, the Hindū Kush, and those about the Upper Oxus, Badakhshān, etc.

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: Calcutta, 1880.*—The Bashgali vocabulary (about 350 words) agrees very fairly with the words collected by me. His infinitives are not uniform as to termination, but sometimes end, as in the Chitrāli, in *k*, and in various other ways. His 1,000 is *hasār*.

BIRD, J.—*See LEECH, R.*

* Which the Emperor Bābar took from the Kāfirs. On that occasion the Kāfirs of Pich came to their assistance.

BURNES, LIEUT.-COLONEL SIR A.—

(1) *Cabool, a personal narrative, 1842.*

(2) *On the Siāh-pōsh • Kāfirs. Journal Asiatic Society, Bengal. 1838.*

(3) *On the Siāh-pōsh Kāfirs. Pro. Bombay Geo. Society, 1838.*

He gives a vocabulary of 105 words and 16 numerals, (of which *chal* is 80, and *hazār* 1,000), and 14 short sentences, (obtained from a resident of Waigul), all of which is practically included in Sir H. Lumsden's Waiguli collection.

There is a good deal of difference between his collection of words and mine. His grammar, as shown in the sentences, differs from mine. He says some of the soft labials cannot be pronounced by an European. He gives 24 Pashai words and 8 Pashai sentences, and remarks that the Pashai language is spoken in 8 villages and is very similar to the Kāfir. There is not much similarity between these Pashai words and the words and sentences of my Bashgali collection.

CAMPBELL, J.—*Lost among the Afghans, 1865.*—The writer states he lived some time in Kāfiristān, but gives no remarks on the language.

CAPUS, G.—*Vocabulaires de langues pré-pamiriennes. Bulletins de la Société d'anthropologie de Paris, 1889, p. 203, etc.*—At Chitrāl a vocabulary of 139 Siāh-pōsh Kāfir words, 30 numerals and 9 short sentences was prepared. These were evidently obtained from the language spoken at Loudhé (Luttdeh?) in the Bashgal valley, and agree generally with my collection. According to Capas, 1,000 is *ew zarr, ewzarrba*.

He gives a second collection of 114 words and 8 short sentences taken down at Meshed from a slave of Tzoum. Some of these correspond fairly with my collection: others differ. About half agree with the Waiguli of Sir H. Lumsden. In this collection *chal* is 40; *sadd*, 100; *hazār*, 1,000; and *gunai*, wife.

CAPUS, G.—*Le Kafiristan et les Kafir Siachpouches. Revue Scientifique, Revue Rose. Vol. 43 of 1889 (Paris), pages 1 to 8; 237 to 291; Vol. 44, pages 424 to 432.*—The Greeks did not penetrate into Kāfiristān. He gives a map of Kāfiristān from information by Biddulph and Tanner.

He notes the days of the week are *Agar*, day of rest, and the remainder

• I heard this word more often pronounced *pōsh* than *pūsh*.

ēbi; *dībi*; *trebi*; *chtvobi*; *pouchbi*; *chou* (1st, 2nd, 3rd, 4th, 5th, 6th?). He records a Kāfir prayer: "*I amatch guich, bilim guicha, haloche patchemichi*," (of which there is no translation), and a few religious terms of priests, deities, etc.

Cyrus conquered a tribe named *Capicha*, red, on the borders of Ghorband and Panjir. This is perhaps the people who made the wine known as *Capichi* or *Capisa*, renowned about 400 B.C.

CAPUS, G.—*Quatrième Congrès International des Sciences Géographiques, Paris, 1889. Le Kafiristane et les Kafir Siahpouches*.—This gives a long account of the country, habits, customs, deities, etc.

Tomaschek's words are quoted "c'est une langue pracrite pure, qui s'est débarrassée des nombreuses inflexions du Sanscrit, et les remplace par une agglutination d'éléments propres. Toutes les langues du Pamir et de l'Hindu Kouch ont de commun la façon de compter par multiples de vingt, de sorte que 70 se dit $3 \times 20 + 10$, et 400 devient 20×20 . Il faut y voir l'indice d'une base commune non aryenne."

CAPUS, G.—*Bulletins de la Société d'anthropologie de Paris, 1890. Vol. 1, p. 250—272.—Kâfirs Siahpouches*.—The article repeats some of the information given in previous articles above referred to. The Kāfir music noted by him "est du rythme trois quatre avec un mouvement de valse, et diffère complètement de la mélodie sarte en se rapprochant de la kirghize." In the discussion following the lecture it is said "Si les Kâfirs ont réellement une numération vigesimale, leur langue serait la seule langue indo-européenne ayant une numération semblable."

CENTRAL ASIA, *being a review of several books.—Quarterly Review, 1873*.—All the scanty vocabularies professing to represent the languages of the Kāfirs, Kohistānis, Pashais and other pre-Afghān tribes of that mountain country shew a good deal in common with a good deal of divergence. * * * * * Hear again the accurate Elphinstone, "There are several languages (dialects?) among the Kāfirs, but they have all many words in common, and all have a near connection with the Shanskrit. They have all one peculiarity, which is that they count by scores instead of by hundreds, and that their thousand, (which they call by the Persian or Pushtu name), consists of 400 or 20 score." It is suggested that the Ashpins of Kāfiristān may be the Aspasii, and the Ashkins the Assaceni of Alexander's historians.

CHURCH MISSIONARY INTELLIGENCER, *see* FAZL HAQQ.

CUNNINGHAM, SIR A.—*Ladākh, Physical, with notices of surrounding countries, 1854.*—Contains tables of comparison of various Alpine (Himalayan) dialects.

COUBT, M. A. (Ancien élève de l'école Militaire de Saint Cyr, and in the army of the Maharajah of Lahore).—*Alexander's exploits on the Western Banks of the Indus. Translated from the French for Journal Asiatic Society, Bengal, 1840.*—His local information is based on the reports of men obtained at Peshāwur to spy out the country secretly.

He thinks the Mount Mahram, en route from Ashtnagar to Bunēr, and 12 koss from Ashtnagar, may be Mount Meros of Arrian, and Nyssa, the present Achtnaggar, though there are probabilities against it.

It is said one Kirkat, a Kāfir, once ruled the country near Dir, from which the Kāfirs were ejected by Mahomedans.

It was reported to him that "a city called Massanger, known also by the name of Maskhinē, exists on the Southern Frontier of Kāfiristān close to Baba Kara, 12 koss from Bajaor, and 4 koss from Mount Mahrām. The tribe called Assaceni exists in that country."

DOWNES, E. (C.M.S., Peshāwur).—*Kāfiristān, an account of the country, Lahore, 1873.*—Contains a collection of 170 words prepared from vocabularies by various persons. The dialect is not stated. The words differ considerably from my collection.

DOWNES, E., and JOHNSON, E. C.—*On the Siāh-pōsh Kāfirs, Church Missionary Intelligencer, Volume X, 1874.*—A summary of remarks on Kāfiristān. The above contains hardly any words in any Kāfir dialect.

ELIOT, SIR H. M.—*History of India as told by its own historians, 1871, Volume III, page 389, "Malfūzāt-i-Timūri."*—Shows the invasion of the country of the Kators and Siāh-poshes from Paryān; mentions one village named Shokal and another Jorkal. Their ruler is Adalshu or Udashu. Their language is distinct from Turki, Persian, Hindi, or Kashmīrī. On reaching Khāwak, Timūr repaired an old fort.

Timūr* ordered an engraver in stone to cut an inscription somewhere on those defiles "to the effect that I had reached this country by such and such a route in the auspicious month of Ramazān A. H. 800" = May 1398.

In Volume II, Appendix, page 407, he thinks the body of troops known as Kators, organised by the Ghaznivide Sovereigns, the Kators of Kāfiristān, and the Kators of Kumāon may be connected.

* In Colonel Tanner's lecture on the Chuganīs, (R.G.S., London), it is observed that it is quite impossible to make out the geography of Timur's routes in Kāfiristān.

He mentions the Yuetchi (Tartar) invasion over the Hindū Kush into Afghānistān and Peshāwūr. Chinese writers say that about 160 B.C. the Yuetchi, (driven out by the Hioung-now), established themselves in Transoxiana.

Shortly after, the Yuetchi chief, Khieou-tsieou-hy, proclaimed himself king of all the countries between the Oxus, Hindū Kush and Little Thibet. Subsequently the Yuetchi Monarch Ki-to-lo descended south of the Hindū Kush to invade India about 200 A.D.

Here we seem to have the origin of the name Kator, * * * * on the very site of the modern Kāfiristān or land of the Siāh-poshes.

ELPHINSTONE, HON. M.—*Account of the Kingdom of Caubul and its dependencies, 1839. Appendix C.*—The Caufirs count by scores, not by hundreds. Their thousand, (which they call by the Persian and Pushtu name), consists of 400 or 20 score. This derivation of their language seems fatal to the descent of the Caufirs from the Greeks.*

FAZL HAQQ and NORULLA.—*Afghān Missionaries in Kāfiristān. Church Missionary Intelligencer, December 1878, p. 724; being a reprint of an article published in 1865.*

This gives a sample of a popular Kāfir song. A man in the village of Shīnu has sold his son to Mahomedans. When the boy has grown up, he kills 14 Mahomedans, escapes to his home, and the mother in proud delight sings the following song:—

Parolē bēlē batō warmē lawē
Badal iowe bēlē amī batō lou sousawa.
Ura pras sagor aman batō warmē lawē
Awār paras dandako partus tatakotawe.
Pa sheristan gangare sutā.

“ Well done, my lad! Well hast thou fought!
 My old blood was drying up for grief for thee,
 When thy father sold my high-spirited boy.
 And thou hast killed fourteen men and come home again,
 With the bells tinkling on thy feet.”

This apparently is the language spoken at Shaidarlam or Shīno Begura, Nikera, etc. It is not stated what is the dialect. It does not tally with my collection.

* Mullāh Najib made a vocabulary of Kāfir words which was said to have been translated by Irvine. I have failed to trace this. Some writers have asserted that the Mullāh never penetrated beyond the Nimcha country.

GARDNER, ALEXANDER, COLONEL.—*Memoirs of. London, 1898.*—States the Therbah tribe, who live ten days' march west of Kāfiristān, intermarry with the Kāfirs Siāh-pōsh. Colonel Gardner, about 1826 A.D., visited the Khilti (Kti ?) race of Kāfirs, (outer range and northern crest of Hindū Kush), and got as far as the Ghour-i-pir Nimchu. There were shown to him "two marble inscriptions with Arabic characters engraved on them, said to have been presented by two kings who reigned at Delhi, viz., Mahomed Ghorī, and Shāhbudin Ghorī. There was likewise a large slab of green marble, also with an inscription, said to have been presented by Timūr in person, when he attempted to invade Kāfiristān, but got no further than this point. This memorial was erected in 1398."

* * * * *

According to the Pir, Scythia was the original cradle of the Kāfir race, and they claim one of the kings of the dynasty of Cyrus as their founder.

The whole of Badakhshān formerly was held by the Kāfirs.

In 1193, when the Mahomedan Government of India was founded, Kāfiristān was broken up, and Badakhshān was the name given to that part from which the Kāfirs were expelled.

Colonel Gardner again visited Kāfiristān about 1829 A.D., but, unfortunately, the copious notes and diary which he made have been lost. He was informed that, about 1770 A.D., two Europeans (R.C. Missionaries) had resided and died in Kāfiristān.

GHEYN, VAN DEN.—*Le Yidghah et le Yagnobi. Bruxelles, 1883.*—La méthode de numération vigesimale n'est pas d'origine aryenne. Empruntée aux populations autochtones des Khaças (les Haspiroi d'Herodote et les Kasioi de Ptolémée) et encore en usage chez les Khajūnas ou Boorishkis des Cantons de Yassin, Hunza, et Nagir, elle a fait invasion dans un certain nombre de dialectes eraniens de l'Hindou Kusch.

GOES, BENTODE.—*Purchas S.; his Pilgrimes, Part III, 1625.*—Although nothing regarding the language is recorded, it states that Benedictus Goes "equipped with a table of moveable feasts till the year A.D. 1610 left Lahore in Lent 1603." When in the neighbourhood of Peshāwur he was informed that "thirtye days off was a Citie named Capherstam (Kāfiristān) into which the Saracens are not permitted entrance, and, if they enter, are put to death. But merchants are admitted their Citie, yet not their Temples. Hee said the inhabitants of that region goe to Church all of them in black * * * Hereby Goes supposed that

they were Christians," an idea which Marco Polo also seems to have entertained.

GRIERSON, G. A. (PH.D., C.I.E., I.C.S.)—*Linguistic Survey, Government of India, Calcutta, 1899. The Kāfir Languages, outlines of Bashgali, Kalāsha, and Wasī-Veri or language of Veron. (Advanced proofs.)*—The Siāh Pūsh Kāfirs, N. and N.W. of Kāfiristān, all speak varieties of one language, of which the Bashgali may be taken as a type.

Some of the Kāfir dialects, (those specified by Sir G. Robertson,) show sporadic instances of agreement with the Iranian languages, but the general phonetic structure of most of them is Indian. Their grammatical structure, however, varies from any Indian language. Seven pages are given to the Bashgali dialect and nine pages to the Wasī-Veri or language of Veron, (which is now written for the first time,) and ten pages to words and sentences in five languages including Bashgali and Wasī-Veri.

GRIERSON, G. A. (PH.D., C.I.E., I.C.S.)—*Linguistic Survey, Government of India, 1900. Pashai, Laghmānī or Dēhgānī. (Advanced proofs.)*—The Pashai dialect is closely connected with Gewar-bati and Kalāsha, and has interesting points of relationship with Bashgali and Wasī-Veri.

The infinitive of the verb, as in Khowār, ends in *k*.

The specimen translation of the story of the Prodigal Son seems to me to have far greater affinity to Khowār than to Bashgali Kāfir.

About 23 per cent. of the words are identical with, and 17 per cent. somewhat similar to, the Waiguli of Lumsden and Burnes, and about 60 per cent. seem quite different.

GRIFFITH, W.—*Journal of travel. London, 1847, Vol. I, p. 458.*—Contains a short account of the Kāfirs from personal interviews near Katoor, (a short way N.W. of Chigar-serai), with Kāfirs from Arunsha, etc., and gives a vocabulary of 64 words. The dialect is not stated. The author says, "the mixture of Hindūstānī names is very curious indeed, particularly those names of things which, from being indigenous, one would suppose would have indigenous names." Some of his words are Chitrālī, others Persian; about one-third of his words agree with mine.

DE GUIGNES.—*Histoire Générale des Huns, des Turcs, etc. 1758.*—Tamerlan fit graver sur les marbres l'histoire de son expédition avec l'époque de l'Hégire et celle dont se servent ces Barbares.

HOLDICH, COLONEL, T. H., C.B., C.I.E., Royal Engineers.—*Geographical Society Journal, Vol. VII, 1896. "Origin of the Kāfirs of the Hind. Kush."*—Major Deane, C.S.I., has lately discovered some strange inscriptions

on stone slabs in the Indus valley, east of Swāt, which have been examined by a Congress of Orientalists who can only pronounce that they are in an unknown tongue. Possibly they may be of a vast age, for the opinion is pronounced that they recall a Greek alphabet of Archaic type, and it is a possibility that the characters inscribed may prove to be the forgotten form of the Nyssœan dialect.

In a verse of a Kāfir war hymn quoted in the article, (one of a classical and Bacchic type), the references show that the Kāfirs owned part at least of Badakhshān, and revered the hill Meros, the mountain of Bacchus near Nyssa.

Kāfiristān has only been partly explored. Who can say what may be discovered in future explorations? The Kāfirs may perhaps in the future be proved to be "the modern representatives of that very ancient Western race, the Nyssœans, so ancient that the historians of Alexander refer to their origin as mythical."

HUGHES, REV. T. P., and SYED SHĀH, Munshi.—*Account of a visit of the latter to Kāfiristān. Church Missionary Intelligencer, July 1883.*—"To-day was the Kāfir Sabbath or Sunday, Aggar. No work is done on this day by men or women." The few Kāfir words which are given, all correspond with those in my collection.

JUKES, WORTHINGTON, REV. (late of C.M.S.)—*A manuscript vocabulary (about 30 pages) of Kāfir words and sentences, names of men, women, villages, rivers, etc., taken a few years ago, from a Kāfir who had left his country, for Laghmān, six years previously.*—This collection agrees very fairly with mine, though some of the grammatical renderings differ.

In this collection Kāfiristān is rendered by *Katon gil* (*gol, gul?*) "the Kator valley" (?).

KLAPROTH.—*Tableaux Historiques de l'Asie, 1876, p. 132, etc.*—The language of the Petits Yue-tchi was identical with that of the Khangs or Thibetans. The ancients knew them as the Indo-Scythians. Their capital was Kian-chy-tching, and their chief abode, south of the Oxus, known as Koei and Gooi.

LASSEN, C.—*Indische Alterthumskunde, 1867.*—Has very interesting chapters on the history of the countries near the sources of the Upper Oxus.

LEECH, R., LIEUT., R.E.—*Journal Asiatic Society, Bengal, August 1838, and Transactions, Bombay Geographical Society, Vol. I.*—This contains a vocabulary of Pashai words—168 words, 20 numerals, 9 short sentences—

spoken by the inhabitants of Mandal, Chitela, Parena, Kūndi, Seva, Kulmān. About one-sixth agree somewhat with my collection of Bashgalī, and about one-third are common to Urdū or Persian, as, *ghoda*, *ghodī*, horse, mare; *gāl*, abuse; *dāru*, powder; *gom*, wheat.

The numerals 1 to 20 are in many cases almost identical with Persian or Urdū; and one-eighth of the words agree with Lumsden's Waiguli.

Mr. J. Bird observes (Bo. Geo. Soc., Vol. I, p. 403) the Pashai language is of special interest in connection with the Pasiani, who, with the Asii and others, overturned the Greek Kingdom of Bactria 125 B.C. He thinks the languages of Kāfiristān, Pashai, Chitrāl have a common origin in a Sanscrit or Persian language, probably the Zend.

LEITNER, DR. G. W.—*Languages and Races of Dārdistān, 1877.*—Treats of the Kalāsha * language, not of the dialects spoken by people in Kāfiristān proper.

LEITNER, DR. G. W.—*Lecture on the Bashgalīs and their language.*—*Journal United Service Institute (Simla), 1880.*—This treats of the Kalāsha dialect, i.e., the language spoken by the Kāfirs who reside, not in the Bashgal valley of Kāfiristān, but in Chitrāl territory and are subjects of the ruler of Chitrāl. It has a fairly close resemblance to the Chitrālī dialect or Kho-wār, including the infinitive of the verb which, (as in Kho-wār,) ends in *k*.

LEITNER, DR. G. W.—*Dārdistān in 1866, 1886, and 1893.*—At p. 33 is a Bashgalī prayer in the Kalāsha dialect. It is largely Chitrālī and Urdū. Dr. Leitner says, (in regard to the word Kator), Bāba Āyub, a Khorassāni adventurer, established the Chitrāl dynasty and took the name Kator, whence the dynasty is called Katori. Kator has been said by some to be Kitolo, the king of the great Yuetchi, about 420 A.D., who conquered Balkh.

LEITNER, DR. G. W.—*Kāfiristān and the Khalifa Question, 1895.*—Considers the Kāfirs must be ancient Greeks.

Recently the Afghāns have destroyed over 150 temples with innumerable ancestral carvings showing Greek traditions.

LEITNER, DR. G. W.—*Journal Society of Arts, 1897.*—There is much yet to learn about Kāfiristān. Alexander the Great advancing against Nyssa,

* Sir H. Rawlinson (Journal R. G. S. XLII of 1872) says the Sanscrit Kalika, "dark-coloured," (from which possibly the word Kalāsha arises), may be the origin of the term *Siāh pōsh* (wearing black) and possibly may be the Calcias of Goos.

the heart of Greek Kāfiristān, discovered its inhabitants to be descendants of very ancient Greeks. The Kāfirs are essentially pagan of the classical type, and more resemble Europeans than any Asiatic race.

LUDWIG, GEORGE VON —.—*Travels through Upper Asia from Kashgār, Tashbalyk, Bolor, Badakhshān, Vakhān, etc. R.G.S., 1866.*—This work has been described by some noted geographers as untrustworthy.

He gives certain Kāfir words, e.g.—

<i>Imra amu,</i>	God's house, Temple.
<i>busito,</i>	bustard.
<i>gabsu,</i>	copper.
<i>danep,</i>	goat's wool cloth.
<i>marilpan,</i>	golden.
<i>yashi,</i>	jasper.
<i>omimir,</i>	spring fog.
<i>Imra bolli ! Gish bolli,</i>	exclamations.

He mentions a dialect known as Gobi.

He says he saw a stone pillar with an inscription on it in the valley of Luimka near Mustopan, (village of the Chashur Gobis). It is not stated what were the characters. Possibly this was not in Kāfiristān.

LUMSDEN, SIR H. B.—*Mission to Candahar, 1860.*—This gives a list of about 1,500 or 1,600 words and 19 short sentences in the dialects of Traieguma* and Waigul. A great many differ from the Bashgali of my collection. The infinitive of the verb in his collection ends generally in *n*, but sometimes in *m*, *k*, *i* or *h*. This termination being rejected, a root is left which sometimes coincides with the root in my collection, such as that of,—“to catch,” “beat,” “do,” “drink.” He says it is evident many of his words have Sanskrit roots. The article contains no grammar.

MCCRINDLE, J. W.—*Ancient India as described by Ptolemy. Calcutta, 1885.*—The Sakai were located east of the Sogdiani, under Mounts Askani-mia and Komodus, of which the ascent lies in 125°, 43°. Ptolemy describes them, (*vide* Ptolemy's map No. 7), as nomadic, dwelling in woods and caves. Their tribes were the Karatai and Komaroi, both along the Jaxartes; Komedai† residing in mountains; the Massagetar‡ along the range of the

* Traieguma in his map is 16 miles north of Chigar Serai, and Waigul is 16 miles further north.

† Some say the Komedai whose valley was located in 130°, 39° were the ancestors of the Kāfirs. A critic in the *Times* says the Kāfirs may be identical with the Sibae of Strabo. See the article Sibae in the Dictionary of Greek and Roman Geography by W. Smith, D.C.L., LL.D.

‡ Mæso Gothic *Maiza* and Yuetchi *Getæ*.

Askatangas *; the Graynaio Skythai; Toornai; and Byltai near Mount Imaios, i.e., Baltistān or Little Thibet. The Sakai therefore appear to have been the mountaineers of Kāfiristān, Badakhshān, Shignān, Roshān, and Baltistān. Their boundaries were: west, the Sogdiani; north, Skythia, along the line parallel to the Jaxartes, so far as the limit of the country which lies in 130° E. and 49° N.; east by Skythia along the meridian lines prolonged from thence and through the adjacent range of mountains called Askatangas, as far as the station at Mount Imaios, whence traders start on their journey to Seres, and through Mount Imaios as it ascends to the north as far as the limit to the country, viz., 143° E., 35° N.; south by Imaios itself along the line adjoining the limits that have been stated.

Beyond the valleys at the foot of mountains Askanimia and Komedus and the village which they call Lithinon purgon "stone tower," (lying in 135°, 43°), lies the very long road by which traders pursue their journey towards Seres, Serica (?).

MCCRINDLE, J. W.—*Invasion of India by Alexander the Great*. Westminster, 1896.—The districts through which Alexander passed are now called Kāfiristān, Chitrāl, Swāt, etc. "It is more difficult to trace in this than in any other of his campaigns the course of his movements, and to identify with certainty the various strongholds which he attacked * * * A glance at the labyrinth of mountains and valleys which occupy the whole space in question in the best modern maps will sufficiently show how utterly bewildering they must have been to the officers of Alexander, who neither used maps nor a compass, and were incapable of the simplest geographical observations." (Page 61.)

McNAIR, W. W. (F.R.G.S.).—*Explorations in part of Eastern Afghānistān and Kāfiristān*, 1883.—This gives a vocabulary of about 108 Kāfir words, 28 numerals, and 7 short sentences. The numerals agree with mine, as do half the words, and most of the grammar of his sentences. Some of the words tally with those of Sir H. Lumsden and Sir A. Burnes (Waiguli). Many are different from any Kāfir collection which I have seen, or from Sir A. Burnes' Pashai collection. The monument ordered to be erected by Timūr was reported in 1883 to be in existence between the forts of Pushian† and Kurban.

MASSON, CHARLES.—*Narrative of various journeys in Belochistān, Afghānistān, etc.*, 1842, see also in *Bombay Geographical Society's transactions*

* The central syllable is the Turkish word *Tagh*, mountain

† If so, it is close to Khāwak and on the fringe of, if inside, Kāfiristān.

Vol. V.—It is not until 1399 A.D. that the Siāh-pōsh are recognised by name. He refers to the “Kāfir epocha” which Timur discovered (*vide* Timūr,) and the interest as to whether the Kāfirs still preserve it; and notes the fact that Timur’s Expedition was hardly a conquest, as he had to beat a hasty retreat. He alludes to Baber’s Expedition to Birain (probably Veron), and notes that from that time up to Elphinstone’s Account, 1839, nothing is heard of the Kāfirs, except the erroneous accounts, (1603), by Goes.

MOHUN LALL.—*Travels in Punjab, Afghānistān, etc., London, 1846.*—Contains a notice of the Siāh-pōsh Kāfirs, but very little as regards their language.

MOORCROFT (WILLIAM) and TREPECK (GEORGE).—*Travels in the Himalayan Provinces, etc., etc., Kābul-Kanduz, Bokhāra, 1841.*—The district of Gilgit is inhabited by Dardus, evidently the Dāradas of Sanskrit geography, and Daradœ or Daradrœ of Strabo. They are also no doubt the Kāfirs of the Mahomedans, although they have of late been nominally converted to Islām.

MULLĀH NAJIB.—In “*Kingdom of Cabul*” (Elphinstone) it is stated Mullāh Najib wrote a vocabulary (translated by Irvine) of the language at Kāmdēsh. I have failed to trace it in London.

NORRIS, E.—*Journal Asiatic Society, Bengal, 1862.*—This collection of about 90 words obtained from a Kāfir in Tehērān is considerably different from my vocabulary, but about one half agrees, in a measure, with the collection of Burnes and Lumsden. In his collection one hundred is *chal*, and one thousand, *hazār*. His infinitives end in *s*, as, *veeyaus*, to beat.

NORULLA, *see* FAZL HAQQ.

PAUTHIER, M. G.—*Le Livre de Marco Polo, dictated in 1298. Published, Paris, 1839.*—“Il est voirs que dix journées vers midi loings de Balacian, une province qui s’appelle Bacian, qui ont langue par eux et sont ydolastres et sont brunes genz; ils scevent moult d’enchantement et d’art diabolique. Ils sont malicieuse gent et sage de leur coustumes. Cette province est moult *chaude* (froide?). Leur viande est char et ris.” Pauthier, in a foot-note, argues that Bacian must have been Paschiai* in Kāfiristān, with its dialect known as Pachai (Bachai). He refers to a statement of the Emperor Bāber regarding a small river “flowing from

* Masson thinks this cannot be the case.

the west, which traverses Pich,* a country of Kāfiristān. When I took Chigar Serai the Kāfirs of Pich came to their aid, men who were great drinkers of wine; they fear neither God † nor man, and are heathenish in their customs." Pauthier says: "the Bacian of Marco Polo and Pich of Bāber are probably one and the same."

PRITCHARD, J. C.—*Researches into the Physical History of Mankind*, 1844, Volume IV, Chapter XII, Section V. *Of the Siāh Pōsh or Kāfirs of the Hindū Kush*.—Their language is nearly allied to the Sanscrit. The Laghmāni or Dehgāni language is said to be a Kāfir dialect. The Siāh-pōsh, judging from their language, "belong to the Indian race, and the language which has long been a learned and dead language in Hindūstān is still preserved in a peculiar dialect among the mountaineers of the Hindū Caucasus."

There is strong evidence that the Sanscrit language, or a peculiar modification of it, was the idiom of the ancestors of the Kāfir race.

He gives a vocabulary of 23 words of the Siāh-pōsh, which very much resemble the Sanscrit. Twenty of the words are the same as those in my vocabulary of sentences.

This book quotes a communication by Ritter to the Berlin Geographical Society, May 1839, "Einige ethnographische Mittheilungen über die Siāh Pōsh von Alexander Burnes" printed in the "Monatsbericht über die Verhandlungen der Gesellschaft für Erdkunde."

In the latter paper are some remarks by Professor Bopp on specimens of the Siāh Pōsh language.

DE QUATREFAGES.—*Histoire générale de la race humaine*, Paris, 1889. —He classifies the Siāh-pōsh as—

Trunc,	blanc ou caucasique.	Famille,	Hindoue.
Branche,	Aryane.	Groupe,	Mamogi.
Rameau,	Indo-Européen.		

RAVEETY, CAPTAIN H. G.—*On the languages of the Siāh-pōsh Kāfirs*. —*Journal, Asiatic Society, Bengal*, 1864, p. 267.—Disagrees with Dr.

* Pich, is believed to be Kama in modern maps.

† Colonel Yule says the Pashais, though now Mahomedans are reckoned among the aboriginal tribes of the country, which the Afghāns are not.

Trumpp in various essentials. It is not stated which of the Siāh-pōsh dialects he employs. He thinks his collection of about 150 words, and those of Mr. Norris and Sir A. Burnes, tally, generally speaking. Raverty's collection of words and construction of sentences do not agree very well with mine. He gives a short list of words in the Pashai dialect, spoken in the country south-west of Kāfiristān. Nearly all these words are contained in Leech's collection of 1838: about one-third are similar to his (Raverty's) Siāh-pōsh words. About half his Siāh-pōsh words and about half his Pashai words agree with the Waiguli of Lumsden. He says the Pashais are the aborigines of the country.

RAVERTY, MAJOR H. G.—*Kāfiristān and the Kāfir Tribes*. *Calcutta Review*, July 1896.—Contains an excellent outline of the history of Kāfiristān, the Hinduān-i-Kator and the Siāh-pōsh tribes. The Kāfiris of Tibbat are also referred to.

ROBERTSON, SIR G. S.; K.C.S.I.—*Kāfiristān and its People*. London, 1895, and *The Kāfirs of the Hindū Kush*. London, 1896.—The conclusion is arrived at that the dominant races of Kāfiristān, the Katirs Kām, and Wai, are descended from the old original population of East Afghānistān who refused to accept the Mahomedan faith about 950 A.D. Traditions are recorded that the Presuns are an aboriginal race; that the Kām were originally Sālārzaïs or Koresh; that the Kāfirs extended as far as Swāt, and that the Kalāsh extended to Gilgit. They have no admixture of Tartar blood.

The following is his list of tribes:—

1. Katirs	Katirs of Bashgal Valley, 12 villages.			} Siāh-pōsh.
	Kti or Katwār,	2	do.	
	Kulam,	4	do.	
	Rāmgālis or Gabaraks, on borders of Afghānistān.	24	do.	
2. Mādugāl,		3	do.	
3. Kashtān or Kashtor,		1	do.	
4. Kām (Bashgal and other valleys),		7	do.	}
5. Istrat,		1	do.	

6. Presun or Viron : a very ancient people, inhabiting 6 villages, speaking a language different from the Siāh-pōsh, a language which, according to the Kām opinion, "no one can ever learn." They differ from the Wai or Ashkun.

7. Wai ; in 10 villages ; their language differs from the Siāh-pōsh or Presun.

8. Ashkun ; in 2 villages ; their language is somewhat like the Wai.

Safēd-pōsh.

"That the Kāfirs are made up of different races, appears certain : that they have no admixture of Tartar blood seems obvious ; that they came from the west, or at least the great majority of them, is their own fixed idea and is more than probable."

Describing the women's head dress and its appurtenances he says, "I have seen on the brass thimbles short English expressions such as 'For a good girl.' These were the only printed or written words I ever found in Kāfiristan."

ROBERTSON, SIR G. S.—*Manuscript vocabulary of words, outlines of grammar, and sentences, and idioms ; Kāfir into English, 1896-7.*—This is the most comprehensive collection which I have seen, and contains many valuable idioms. I understand that in all essential matters Sir G. Robertson's collection agrees with mine.

SĀDIK ISFAHĀNI.—*Geographical works of.*—No. II.—*Takwīm-al-Baldān.* London, 1832.—This, (written about 1635), mentions Katūr (or Siāh pōshān, the country of persons who wear black clothes), situated on the confines of Kābul.

SYUD SHĀH, Munshi, vide HUGHES, REVD.

TANNER, MAJOR.—*Kāfiristān and the Kāfir language.* *Pro. R.G.S., Vol. I of 1879, p. 713.*—The language of the Chuganis is like that of the Kāfirs.

Mr. W. Jenkins, Assistant to Sir L. Cavagnari in Kābul, was, at the time of his death, employed in working up the language of Kāfiristān.

TANNER, COLONEL H. C.—*Notes on the Chuganis and neighbouring tribes of Kāfiristān.* *Pro. Royal Geographical Society, 1881, p. 279.*—In the preparatory remarks on the above lecture, Dr. Cust stated that the purely philological portion of Colonel Tanner's notes was reserved to be dealt with by Dr. E. Trumpp (Professor of Munich), and would be published by the Royal Asiatic Society. Colonel Tanner gives a few

sentences "in the language of the Kāfirs as near as I have been able to pick it up." These exhibit 25 words, some of which are Urdū, others Sanskrit. The grammar does not tally with mine. It is not stated what dialect was employed.

By the kindness of Dr. Cust I have been able to inspect Colonel Tanner's collection of manuscript papers on the Dehgāno or Darah Nūri dialect of the Laghmān language and on the language of the Sañu Kāfirs.

The Darah Nūri collection consists of about fifteen foolscap pages of words and sentences. Many words are similar to the Persian; a few only, including the system of numeration, *e.g.*, *painjwea* (5×20), are similar to those in my Bashgali collection. The grammar differs from mine, the infinitive ending in *k*.

The collection of specimens of the language spoken by the Sañu or Wām tribe of Lāl Kāfirs, (as taken down from a man of the Chuganī tribe), comprises about 170 words and 70 short sentences, as spoken in "Sañuglam, a town situated at the head of a valley that flows Northward from the Kund Mountains into Darah Pech. The Sañus are enemies of the neighbouring tribes of Katawār Kāfirs, and do not understand their language."

About one-third of the words are very similar to those in my collection. The terminals of some tenses of the verbs (notably the future) agree with my examples.

About half of the words, as shown in a comparative table drawn up by Professor E. Trumpp, who recently saw the collection, agree more or less with the words in his work referred to on p. 182.

About twenty per cent. of the words are similar to corresponding words in the Waiguli collection of Sir H. Lumsden.

Hardly any of the words correspond with the Wasī·Veri or Veron language as recorded by Dr. Grierson.

TERENTIEF.—*Russia and England in Asia. 1875. Translated by Daukes, Calcutta, 1876.*—He gives a specimen of the Bolor or Kāfir language (see Appendix IV). It does not correspond with my collection. Terentief says the Siāh-pōsh style themselves Bolors; he thinks they are descendants of 20,000 slaves (Sklabinoi) who emigrated in 664 A.D. to Syria, and that Russia is therefore specially interested in them, an hypothesis which his translator and other critics consider untenable.

TIMŪR BEG.—*History of, by Oherefeddin Ali; translated into French by Mons. Petits de la Croix.*—Timūr invaded the country of the Ketuers

and Siāh-pōsh in A.D. 1398. The difficulties encountered in getting the horses over the Kāfiristān Hills are well described. Timūr observes : " The infidels of this country were as strong as the giants of the people of Aad ; they go all naked : they have a peculiar language hitherto unknown which is neither Persian, nor Turkish, nor Indian, and know no other than this : but for the inhabitants of some neighbouring places, who are found there by chance, and having acquired their language can act as interpreters, no one could understand them. Their kings are known as Oda and Odachouh." On the Siāh-pōsh men promising to abjure idols and embrace the Mahomedan religion, Timūr gave them clothes and encouraged them with affectionate speeches. But these wretches, whose hearts were as black as their garments, fell on one of his regiments, which they almost annihilated. Timūr's army then put to death a large number of the Kāfirs, carrying away women and children. They built towers on the top of the mountain and end of the bridge, with the heads of the traitors who had never bowed the head to adore the true God.

Timūr ordered to be engraved in marble the history of his action, month of Ramadāu, A.D. 1398, and he added the peculiar " epocha " which this people used.

The pillar so inscribed gave the greater pleasure to Timūr, as these people had never been conquered by any king, not even by Alexander the Great.

Caouc is mentioned as a town of the Ketuers which Timūr rebuilt.

Besides the words above quoted, he gives no specimens of the language as then spoken.

TOMASCHKE.—*Central-Asiatische Studien : I, Sogdiana, 1877. II, Die Pamir-Dialekte, 1880. Published in the Sitzungsberichte, Imperial Academy, Vienna.*—Has 3 curious ancient maps of the countries which bound Kāfiristān north and east and west. The Kalāsha dialect is the bridge between the cultivated Arnya* and rough west Kāfir dialects. It has many traces, though rough, of the old Veda dialect. The book has interesting remarks tracing some of the Kalāsha and Bashgali words to their origin.

TOMASCHKE.—*Art. in Enc. Ersch. and Gruber, 1882 (quoted by Mons. G. M. Capus in " Le Kafiristan et les Kafir Siāh-pouches." Revue Scientifique, 1889).*—The Kāfir is a Prakrit language ; it has a predilection for nasal vowels, " aspirations et cerebrals," with one peculiarity, *vis.*,

* Arnya, the language spoken in Chitrāl, Yassin.

the frequent omission of a final *r*.^{*} The Kāfirs count by twenties, as is the case in all the languages of the Pāmirs and Hindū Kush. Thus they have a common non-Aryan base.

The Kāfir language and Chitrālī, compared with the Prakrit literature of Central India, have conserved some of the most ancient forms of the Aryan epoch.

TRUMPP, REVD. E., D. PHIL.—*On the language of the so-called Kāfirs of the Indian Caucasus. Journal Royal Asiatic Society, Vol. XIX, 1862.*—His opportunities for conversing with three Kāfirs, (which dialect is not stated,) “extended to a few days or rather hours.” The words collected and the grammar, (notably the pronouns, some numerals, and the peculiarity of the future tense of the verb,) differ a good deal from my collection. Burnes, Raverty, and Trumpp are at considerable variance. About 36 per cent. of Dr. Trumpp’s words agree with the Waiguli of Lumsden and Burnes.

Dr. Trumpp remarks, “The Kāfir tongue being a pure Prakrit dialect, separated from its sister dialects since the irruption of Mohammedan power, in the tenth century of our era, is of the greatest importance to Indian philology, as we have a very imperfect knowledge of the common dialects then in use in India. We may fairly infer that the dialect of the Kāfirs has been preserved to us pure or very little altered in the course of time, as the Kāfirs were quite cut off from all connexion with the other Indians, and hemmed in on all sides by impassable mountains, which enabled the fugitive race to defend their independence against all assaults on the part of the savage Pushto tribes which were settling down in their ancient seats.”

Dr. Trumpp thinks the words collected by Sir A. Burnes are not Kāfir words but Kohistānī. He observes that, whereas in the Prakrit dialects of India, the adjective agrees with the substantive in gender and case, the Kāfir seems to incline rather to the Iranian than to the Prakrit of India. He doubts if nouns have any gender; adjectives are not subject to change for gender and case.

He remarks on the rarity of aspirates, showing an affinity to Iranian and Pushto.

He says the instrumental case is used. In the singular it is the same as the Nominative. In the plural it is formed by adding *ẽ*.

* See Grammar, paras. 22, 23.

UJFALVY, CH. E. DE.—*Les Kafirs Siapochs. Bulletins de la Société d'anthropologie de Paris, Sér. III. Vol. VI, 1883, p. 621.*—Les soldats d'Alexandre réfugiés dans les régions inaccessibles de la vallée du Kuner sont du domaine de la Fable, comme l'assertion d'un certain savant russe, M. Téréntieff, qui voulait y voir des proches parents des aïeux des Slaves.

* * * * * La vérité se dégage de toutes ces fictions et nous voyons que nous avons affaire, dans ces régions, à une espèce de Caucase, où les peuplades les plus différentes d'origine, de type, et de langue, se sont réfugiées pour se soustraire aux hordes barbares qui ont envahi successivement la Bactriane et la vallée de Caboul, etc. Pour le moment il y a quelque chose qui se détache nettement de toutes ces recherches ; l'Hindou Kouch constitue une ligne de démarcation absolue entre deux groupes d'Aryens, qui, possédant certains points de contact au point de vue de la langue, sont séparés les uns des autres d'une façon absolue, par rapport à leur type physique. Leur patrie primitive n'a donc pas été dans ces régions et nous avons à chercher maintenant quelles sont les causes de cette similitude de langage à côté d'une dissemblance physique aussi prononcée.

UJFALVY, CHARLES E. DE.—*Les Aryens au Nord et au Sud de l'Hindou Kouch. Paris, 1896.*—Contains an interesting account of Kāfiristān, etc. Dārdistān in ancient times was part of the kingdom of the Saces, or Grunai of Ptolemy, who adopted the Greek writing. This circumstance explains admirably the traces of Greco-Buddhist sculpture and those of Greek traditions in Baltistān and Kāfiristān.

VIGNE, G. T.—*Personal Narrative of a visit to Ghazni, Kābul and Afghānistān, 1840.*—The Kāfir custom of exposing their dead appears to bespeak for them a descent from the Guebers of Persia. In the appendix is a vocabulary of 50 words and 30 numerals, including "one thousand," 20 × 20. Many of the words agree with my collection.

WILFORD, CAPTAIN F.—*On Mount Caucasus. Asiatic Researches, Vol. VI, 1801.*—The term Caucasus, Coh-cas, applied to the mountains extending from India to the Euxine sea. The range was inhabited by Chasas. The mountains north-east of Cabul are the real Caucasus of Ptolemy. Cash-gar, or Chitrāl, (as well as Badakhshān), is in the possession of the Chinese. Cash-gar is also Cashtwār, Katwār or Cuttore, which, however, differs from Kitwer or Catowr, which is 15 miles north-west of Chigerserai.

WOLFF, REV. J. (D.D., LL.D.).—*Narrative of a Mission to Bokhāra, 852.*—The language of the Kāfir Secah-posh seems to be derived from the Sanskrit. A list of 9 words follows, most of which are in my collection.

"Upon the heights of Badakhshān, (the border land between Badakhshān and Kāfiristān), are four free tribes of Israel, those of Naphtali, Dan, Zebulon, Asher."

WOLFF, REV. J. (D.D., LL.D.)—*Travels and adventures of, 1861.*—"The Kāfir Seeah-posh call themselves "Seema." Wolff cannot help thinking they are the remnants of the tribes of Israel, for the Jews in Bokhāra, * * * * * (who assert that they belong to the ten tribes), say that these Kāfir Seeah-posh are their brethren, whose ancestors had entirely forgotten their law and fallen into idolatry, but into the ancient idolatry of the Philistines." They call God "Imrah," and worship the figure of a fish called Dagon. They have in their mountains the ten commandments written in stone, and their women observed the law of purification.

WOOD, JOHN.—*Journey to sources of the Oxus, 1872.*—He concludes that the Kāfirs are probably of the same race as the Tājiks, the points in which they differ being the result of physical causes, not of blood.

YULE, COLONEL H., C.B.—*In preface to "Journey to source of Oxus, (Wood), 1872."*—This gives a description of the expulsion of the Yuetchi Thibetans, about 162 B.C., by the Hiongnu to the Valley of Ili; and, about 1 A.D., one of their princes Kueishwang extends his rule over certain countries south of the Hindū Kush—(the Indo-Scythic dominion). About 300 or 400 A.D., the Yuetchis or Yethas revive: a great warrior, King Kitol or Kitaur, conquers five nations north of Peshāwar, including Swāt, and probably including Kāfiristān.

APPENDIX II.

*Translation of 2 Samuel xii, verses 1 to 6, in Persian, Pushto,
Badakhshī, Khowār (Chitrālī), and Bashgalī.*

PERSIAN.

1. Wa Khudāvand Nathan rā nazd-i-Dāūd firistād wa nasd-i-wai āmada aorā guft ki dar shaharē dū mard būdand yakē daulatmand wa digarē fakir.

2. Wa daulatmand rā gosfand wa gāo bi nihāyat bisyār hūd.

3. Wa fakir rā juz ek māda barraē kochak na būd ki ān rā kharida wa parwarish dāda hamrāh wai wa pisanān ash buzurg mē shud az khūrāk-i wai mē khword wa as kāsa-i-o mē noshīd wa dar aghosh-ash me khwābīd wa dirāe ash misl-i dukhtar būd.

4. Wa musāfirē nazd-i ān mard-i daulatmand āmad wa aorā haif āmad ki āz gosfandān wa gāwān i khud ba girad tā ba jihat-i musāfirē ki nazd-i wai āmada būd muhayyā sāzād; wa barra-i ān mard fakir rā girifta barāe ān mard ki nazd-i wai āmada bud muhayyā sākht.

5. Angāh Khoshm-i Dāūd bar ān shakhs afrūkhta shuda ba Nathan guft Khudāvand kasam kasē ki in kār rā karda ast mustājib-i katal ast.

6. Wa chūn ki in kār rā karda ast wa hech tarahum na namūda barra rā chahār chandān bāed radd kunad.

PUSHTO.

1. Nō Khudāwand Nāḡān Dāūd tah wāstāwuh, aw haghah waraghē wartah wuh ye wēl chi pah yawa kkhahr kkkh dwa sarī wū; lah dagho dwāro nah yo daulatmand aw bul khwār wuh.

2. Aw haghah daulatmand bēhadda dērē mēgē aw ghwā loralē.

3. Aw haghah khwār hēts shai nah lārah magar yawa warūki ērrai chi dah pērodilē aw sātālē wah; aw haghah lah dah aw da dah lah tsāmīno sareh lowe shiwe wah; da dah lah nawarai ye khurala aw lah kāsi ye tskkhala aw da dah pah ghēg kkkh bah tsamlāstala aw da lūr pa shān ye wah.

4. Nō haghah daulatmand sare lah yo musāfir rāghē; nō haghah lah khpulo gadūro aw lah khpuio ghwāo lah ākhistalo nah zra sawe ukar che haghah musāfir che dah lah rāghalē wuh tiyārē ukar; nō da haghah

khwār sari ērrai ye uniwulah aw haghah sari lah chi walah rāghale wuh tiyāra ye kralah.

5. *Nō pah haghah sari bāndi da Dāūd khapagi dērah garma shwula aw Nāṣān tah ye uwi chi Yahwah hai dē chi daghah sare chi dā kār ye kare de xoi da marg de.*

6. *Aw da haghah ērri di tslor gūna war ugarzawi tsaka ohi dah dā kār ukar au zra sawe ye u nah kar.*

BADAKHSHI.

The people of Badakhshān are stated to have adopted their present language during the last few centuries only. Until a few centuries ago it is said the Kāfirs ruled in Badakhshān.

The similarity of the Badakhshī language to Persian will be apparent from the translation of verse 3 of the preceding, kindly sent by Khān Sāhib Abdul Hakim Khān.

3. *Az hamu luchik ghair az yak khurd barra chizē na būd ki hamu rā parwarish karda ba amrahi-e khudish o bacha ā ish kalān mē shud az nāne hamu mē khurd ba kasa-ish āb mē khurd ba baghal-e hamu khab mē kard ba hamu dukhtar e khud wāri būd.*

KHOWĀR, translated by Khān Sāhib Abdul Hakim Khān.

1. *Khudāi Nathan o Daud o nasa weshētai hassa hattogho nasa giti liu prai i shahra ju mosh astani i wāli quwating birai i wāli chān birai.*

2. *Hassa quwating o kēri o chi lyutpongi be-nehāyat bo birani.*

3. *Hassa chān mosh o i tseq istri werkhu o sar ghair khor kya rakh no astai hattogho wāgh diti gani tan ta ha-lē astai hattogho o chi tagho gizhawan sum hal bitī borda oshoi hattogho jibarm-ār jiba oshoi ochi hattogho ghāna pia oshoi hattogho bits to poraoshi oche togho te jūro chaqa saria oshoi.*

4. *I musāfir hassa quwating o nasa hai; quwating hatte giru musāfir o pachin tan kērian ochi, lyutpongiān sar kya rakh gāni kushiko no khoshētai; hassa chān mosho werku o gani hassa musāfir ki giru oshoi hattogho te prai.*

5. *Hatte wakht Daud-o qahar hassa mosh-o-te hai, Nathan-o-te reitai, Khudāi o gōl kā ki haia korm kori asur hatte mosho māriko bash.*

6. *Hassa mosh ki haia kōrmo togho hardi no puli ki kori asur hattō werkhu o sar chōr hissa ziād kori haottogho te achi diār.*

BASHGALĪ, translated by Khān Sāhib Abdul Hakīm Khān.

1. *Imrā Nathan-e Daud tã namia: aske asket-tã giji karas*
 God Nathan David to sent: he him to speech made.
 "e grom tã du manje azamme, e manji ārā azi, e kānowa
 "one city in two men were, one man rich was, one of no account
 azi.
 was.

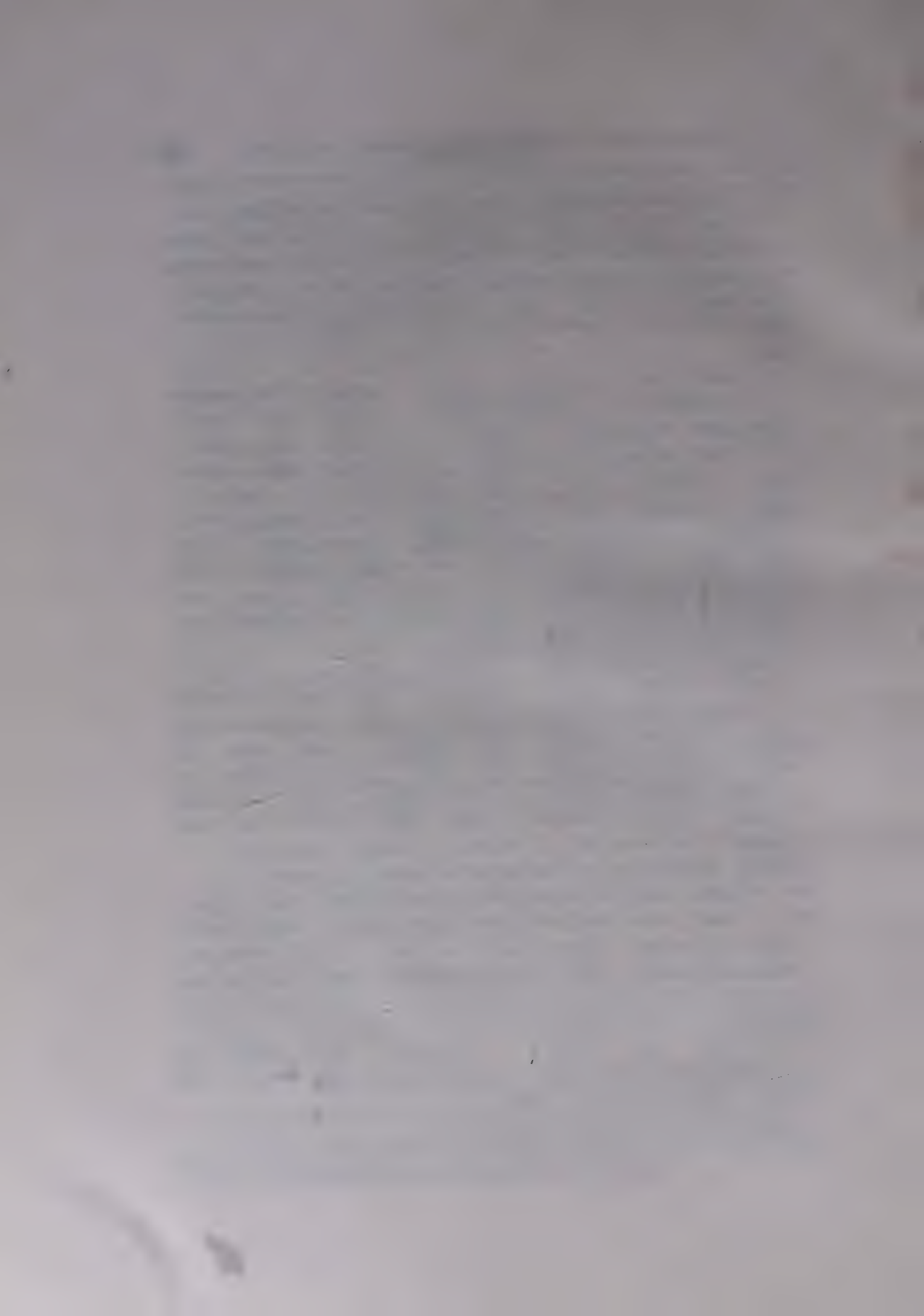
2. *Aske ārā ste turtsō share gozhare belyuk azamme.*
 That rich(one) to flocks(?) goats cows(?) many were.
 3. *Aske kānawāni manje e ishtri waki azi,*
 That of-no-account man to one female lamb was
wāre kā na azi, aske, mārī preti,
 other anything not was, it, money having given,
ingāti dor bisi aske mēsh aske ste pitra mēsh
 having taken nourished (?) him with him of children with
ōlu bunazi; aske ste yuwā tã je aske ste karudā pīnazi; aske
 big grew; him of food and him of cup did drink; him
ste pazhī pshunazi; aske ste ju bamri azi.
 to bosom in did sleep; him to daughter like was.

4. *E vischā aske ārā manje tã ōze; aske ārā manje*
 One traveller that rich man to came; that rich man
amoste turtsō sharā dā gozharā dā aske vischā gō
 own of flocks(?) goats of cows of that traveller for
pretstagē bidil na kra; aske nāluzwa manje ste waki
 to give (?) not made; that poor man from lamb
ingāti amu tã ōziste manje pta."
 having taken house to having come man (to) gave."

5. *Aske wēl tã Daud-e aske manje patsir wazhe kra.*
 That time at David that man upon wrath made.
Nathan tã wilaya "Imrā dugō ku inē kudum karessa-bā
 Nathan to said "God for! he who this work shall have done
*janastas.**
 shall die.

6. *Aske gitē kudyum karessaba je shizhik na*
 He (who) such work can have done and mercy not
zars shto parē aske perla."
 knew four fold to him shall give."

* *jāristh az* (?) to kill is appropriate, see paragraph 4).



APPENDIX IV.

The Lord's Prayer in the Bolor (Kāfir), language (Terentief), and remarks on the Bolor Country.

The following is a translation, as given in "Russia and England in Central Asia," (M.A. Terentief), of the Lord's Prayer into the "language of the Bolors or Siāh-pōsh Kāfirs." It does not agree with the Waiguli or Bashgali dialect as recorded in any book which I have seen. * There are no diacritical marks.

Babo vetu osezulvini. Malipatve egobunkvele egamalako. Ubukumkani bako mabuphike. Intando yako mayenzibe. Emkhlya beni, nyengokuba isenziva egulvini. Sipe namglya nye ukutiya kvetu kvemikhla igemikhla. Usikolele izono zetu, nyengokuba nati siksolela abo basonaio tina. Unga singekisi ekulingveli zutisindise enkokhlakalveni, ngokuba bubobako ubukumkhani namandkhla nobungkvalisa, kude kube igunapakade. Amene.

Bolor has been called the will o' the wisp of geography and the symbol of controversy.

The following is a list, etc., of some of the many works which treat of it.

PAUTHIER.—*Le livre de Marco Polo, 1307 A.D. Paris, 1865.*

SHAW, R. B.—*A Prince (Mirzā Haidar; Tarikh-i-Rashīdi, 1543 A.D.) of Kashgār, on the Geography of Eastern Turkestan. R.G.S., Volume XLVI, c^f 1876.*—Bolor is mentioned as co-terminous with the Yarkand Province of Raskam and Taghdumbāsh. It included the present district of Kāfiristān. According to Mirzā Haidar the country of Bolor corresponded with Dārdistān.

KLAPROTH.—*Magasin Asiatique, 1825. Tome 1er.*—Bolor is south-east of Yarkiang and east of Badakhshān, and Baltistān is south of it.

VIGNE, G. F.—*Travels in Kashmir, Ladāk, etc., 1842.*

HUMBOLDT.—*Asie Centrale, Vol. II, p. 365.*—*Système des Montagnes du Bolor.*

* Since the above was written, a copy of the translation into the so-called Bolor or Siāhpōsh language has been kindly submitted by Dr. Grierson, C.I.E., to Professor E. Kuhn, of Munich, for examination. He has pronounced an opinion, that it seems to be an incorrect copy of the version of the Lord's Prayer in the language of the Ama-||osa Kaffirs of South Africa (see, for instance, Friedrich Müller's *Grundriss der Sprachwissenschaft*, I Band, II Abtheilung (Pt. II), pp. 261-262). According to Müller's transcription (the sign || represents the so-called "lateral click" of the South African languages.

RAVERTY, CAPTAIN H. G.—*Notes on Kāfiristān, Journal Asiatic Society, Bengal, 1859, and Account of Upper Qashqār, etc., Journal Asiatic Society, Bengal, 1864.*

CUNNINGHAM, GENERAL SIR A.—*Ancient Geography of India, 1871.*—Bolor is little Thibet.

LUDWIG, GEORGE VON —.—“*The Pamir and sources of Amu Darya, 1861,*” and “*The Bolors and their Country, 1862,*” being articles written by M. Veniukoff, based on “*Travels through Upper Asia from Kashgār, Tashbalyk, Bolor, Badakhshān, etc., by George Ludwig Von —,*” published in *Journal of Imperial Geographical Society of St. Petersburg and translated for Journal R.G.S., London, 1866.*

This purports to be an account of a journey made about 1790 A.D., through various countries, including Kāfiristān.

A map is given which locates the town of Bolor 130 miles north of the town of Chitrāl.

ARROWSMITH, J.—*Map of Central Asia, 1834 ? 1840.*—He had permission to examine and embody in his map certain information by George Ludwig Von—, which has since been shown to be misleading. In this map the town of Bolor is shown about 90 miles north of the town of Chitrāl, the Bolor river (rising near it) flowing about 100 miles to the north; and the Bolor range on its east, running for about 120 miles north and south.

RAWLINSON, MAJOR-GENERAL SIR H.—*The Pāmīr Region, Central Asia, Pro., R.G.S., Volume X, 1866, and Volume XVII, 1873. On Badakhshān and Wakhān.*—He considers the Memoirs by Veniukoff on the Pāmīr Region and Bolor country are not to be trusted for certain reasons.

RAWLINSON, SIR H.—*Quarterly Review, London, 1866.*—Reviews a variety of writers, including George Ludwig Von —. He considers the information given regarding Bolor, Vakhān, Badakhshān “involved in inextricable confusion,” etc., etc.

KHANIUKOFF, M. DE.—*Letter to R.G.S., London, in re the above criticisms, 10th April, 1866. Pro. R.G.S., 1866.*—He upholds Veniukoff and George Ludwig Von —, a map by whom is produced, dated 1806. Lord Strangford (Pro., R.G.S., 1866, p. 317) thinks Khanikoff’s vindication untenable.

VENIUKOFF, COLONEL.—*Additional remarks, 1867, on the Bolor Highlands, translated from publications of Imperial Geographical Society St. Petersburg, by T. Michell, Esq., R.G.S., Volume XIII 1869.*—This has

a map which locates the town of Bolor 200 versts north of the town of Chitāl and 100 versts east-north-east of the town of Badakhshān.

STRANGFORD VISCOUNT.—*Proc., R.G.S., London, Volume XIII of 1868.*
—Severely criticises the papers above referred to by Veniukoff.

YULE, COLONEL H., C.B.—*The Book of Ser Marco Polo (translated), London, 1871.*—Marco Polo locates the country of Bolor E. N. E. of the Pamer, peopled by savage idolaters who “are in truth an evil race”; but, in a map of Marco Polo’s itineraries at page 168 of Volume I, the town of Bolor is shown at least two degrees North of Kafiristan and two degrees West of Pamer. Bolor possibly included Balti and the mountains adjoining Pamer.

YULE, COLONEL H., C.B.—*R.G.S., London, 1872, Volume XLII.*—Reviews various works, devoting 7 pages to the proper locality of Bolor.

SHAW, R. B. (F.R.G.S.)—*Central Asia in 1872. Proc., R.G.S., 1872.*
—The City of Bolor may now be allowed to “fade into a mist of confusion.”

RAWLINSON, SIR H.—*Monograph on the Oxus. Journal R.G.S., Volume XLII, 1872.*—Part of this is written to show that there has been a series of misconceptions regarding the locality of Bolor, a name in use from 10th to 17th century, but obsolete ever since. It is the pivot for much spurious geography in Central Asia.

MICHELL, R.—*Russian Expedition to Alai and Pamirs. R.G.S., Volume XLVII, 1877.*

PEARSE, MAJOR H.—*Memoirs of Alexander Gardner, 1898.*

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: 1880.*—Bolor had its centre in Skardo, which is commonly called Palor, or Balors or Baloruts.

HOLDICH, COLONEL SIR T. (R.E.)—*Proceedings Pāmīr Boundary Commission of 1896, Calcutta, 1897.*—The name of the great meridional watershed dividing the Oxus basin from the plains of Kashgār has varied through different periods of history. Its classical name was Taurus and its medieval name Bolor Tagh; in more recent years the Nezatash or Pāmīr or Sindi Range; and latterly Sarikōl. It now forms China’s west boundary. The Pāmīrs formed part of the medieval kingdom of Bolor, which again was part of the Yuchi Empire of Tokharistan. The limits of Bolor are clearly given in the *Tarikh-i-Rashidi* by Mirzā Haidar, cousin of the Emperor Bābar. The country of Bolor then (1525 A.D.) was bounded east by Kashgār and Yarkand, north by Badakhshān, west by Kābul, and south by Kashmīr. It was inhabited by a class of

idolatrous people whose description agrees with that of the Kāfirs of the present day. It evidently then included Kāfristān.

ALBERUNI'S *India*, (*written about A.D. 1000*).—*Sachau's Translation. Vol. I, p. 207*.—Leaving the ravine, by which you enter Kashmir, and entering the plateau, then you have for a march of two more days on your left the mountains of Bolor and Shamīlān, Turkish tribes who are called *Bhattavaryan*. Their king has the title Bhatta Shah. Their towns are Gilgit, Aswira, and Shiltās, and their language is the Turkish.

BARON CURZON OF KEDLESTON.—*The Pāmirs and the Source of the Oxus, 1898*.—Very many authorities are quoted, and the opinion arrived at that Bolor included Kāfristān, Upper Chitrāl, Yāsin, Gilgit and Hunza Nagar.

APPENDIX V.

The following prayers, etc., in the Kāmik (Kamdesāh ?) dialect have been procured by C. Rose, Esq., Superintendent, Postal Service, Chitrāl :—

1. *Āe Imrā, nirmalla ! tu tã salām ! Tu paidā*
 Oh God, creator ! Thee to salām ! Thon created
kars ; mizboh ; le wargas.
 hast made me ; thou art seated above ; good do to me.

2. *Mekessi karmāeo ne shaylish*
 Clouds, wife of a prophet, wherever you will sit
karmāeo O ho ho, karmāeo, bhīm
 wife of a prophet, oh ho ho ! wife of a prophet, the earth
ne naylish. Mirro (Imro ?) agol utē.
 will flourish (be green). Oh God rain give.

3. *Tu sun māleh. Oyo māre rānjā.*
 Of thee of gold (is) crown. Than all greater thou art.
Imro ! sun māleh. Tu sun māleh.
 Oh God ! of gold (thy) crown. Of thee of gold (is) crown.
Mirro (Imro ?) sōnē trān.
 Oh God ! of gold (is) thy throne (?).

4. PRAYER FOR ONESELF—

Imrā emo darboh. Imroh kuṛān darboh.
 Oh God ! to us do good. Oh God ! to our children do good.
Emo ishtri darboh. Emo balogh ara
 To our wives do good. To us much wealth
wargas. Emo atra pisāo. Ema le
 do (give) for us. Of us enemy destroy. To us good
wargas. Emo kati le gas. Emau gā dī
 do. Of us harvest good bring. Of us herds too
le gas ; dasho dī le gas.
 good make ; goats also good make.

5. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Bālam Gish tu-o panishr bo ! Sotron
 War God ! thou before (us) be ! Of twice our number
*probon ! Gish *tu shai*
 the strength give ! Oh War-god ! of thee head (in name of)
wam (winam ?)
 I strike.

6. IMPRECATION—

Mirro (Imro ?) ! inē pisāo.
 Oh God ! him kill.

7. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Imro ! askē emau b'dusht o jo ema jash
 Oh God ! him of us in hand (?) to kill
machhkē.
 deliver up. (?)

8. PRAYER AFTER FAILING TO KILL A MAN—

Imra ! ōts nari manji-zam (azzam). Īsta kor
 Oh God ! I feeble man am. Of me nature (?)
nāṭayan. Imra ! tu aske pisāo.
 feeble is. Oh God ! thou him kill.

9. GRACE AFTER KILLING A MAN—

Tū koron kutt.
 Thou blessing (?) madest (i.e., by thy grace we killed him).

10. HYMN OF REJOICING TO GISH AFTER KILLING AN ENEMY—

Sonē chen utro pitrash. Gish ! Tu
 Of gold eyed mother (thou) the son. Oh Gish ! Thee
sho wao ushro alao shai
 news again (?) give (we recall) of pumpkin † the head
pachen mashi lash.
 (like) a ball (?) a man thou strikest.

* When delivering a stroke.

† We recall thou usedst to cut off the heads of pumpkins (certain enemies) as easily as a man strikes a ball.

The following is the only Kāfir story which Mr. Rose was able to procure :—

Story of the Moon.

One day the sun and moon were bathing in a tank, when a man, carrying a bedstead, and his dog, passed by, returning from his field. They asked him which of them, (the sun or moon), was the more beautiful. He replied that both were equally beautiful ; but again and again they asked him, and finally he said that the sun was a little more beautiful than the moon. On hearing this, the moon became angry, and took the man, with his bedstead and dog, away to the sky, where they still live in the moon

